

**Calvary Chapel Bible College**

**PASTORAL MINISTRY**

**(1989)**

## **SELECTED BIBLIOGRAPHY OF BOOKS PERTAINING TO MINISTERIAL LIFE AND WORK**

1. Adams, Jay. Shepherding God's Flock. Zondervan, 1974.  
(the author probably best explains the nature of this book by describing it as "a handbook of pastoral ministry, counseling, and leadership" – the reading of this work of over 500 pages will prove greatly beneficial)
2. Baxter, Richard. The Reformed Pastor. Banner of Truth, 1979.  
(a classic work by a great Puritan pastor; the book was a series of messages to ministers in 1656, pleading with them to take their pastoral responsibilities more seriously; very helpful for every serious pastor)
3. Bridges, Charles. The Christian Ministry. Banner of Truth, 1959.  
(the classic work on pastoral ministry; this is not a simple book by the standards of today, but it will repay rich dividends for those willing to ponder its profound message; helpful insights for practical ministry)
4. Lloyd-Jones, Martyn. Preaching and Preachers. Zondervan, 1971.  
(this is primarily a book on preaching, but it contains valuable insights on the pastoral ministry and the pastor's role as preacher/teacher; a must!)
5. Robertson, A.T. The Glory of the Ministry. Revell, 1911.  
(this work is based on an exposition of 2 Corinthians 2:12-6:10; it was written especially for pastors to encourage and challenge them; provides excellent insight into the nature of the pastor and pastoral ministry)
6. Spurgeon, Charles. An All Round Ministry. Banner of Truth, 1900.  
(a series of lectures given to the graduating class of Spurgeon's Pastor's College; an outstanding book that will greatly enrich the pastor's life)
7. Spurgeon, Charles. Lectures to My Students. Zondervan, 1954.  
(this book is comprised of a series of lectures given to the students at the Bible College founded by Spurgeon; the work is very informative and insightful, providing understanding for the various aspects of pastoral ministry, especially in relation to the pastor as a preacher)
8. Stott, John. The Preacher's Portrait. Eedmans, 1961.  
(this is a practical study of the various terms in the New Testament that are used to describe the minister and his task; the author takes each term and does a significant word study which provides valuable insights into the nature of the pastor as a person and his pastoral ministry)
9. Swindoll, Charles. Excellence in Ministry. (Bible Study Guide) Insight for Living, 1985.  
(this work is a Bible study guide to the pastoral epistles, written by a pastor to other pastors; this is very helpful in providing understanding of the nature of pastoral ministry as is outlined in the pastoral epistles)
10. Thomas, W.H. Griffith. Ministerial Life and Work. Baker, 1974.  
(this work presents an analysis of the tasks and function of the minister; the work is clear, easy to read, and very practical in its approach; it is also a more modern work than most of the others and available today)

11. Turnbull, Ralph. A Minister's Obstacles. Baker, 1964.  
(this is a very helpful work on the pitfalls of the Christian ministry; this book will help every pastor examine his life and work before the Lord)
12. Turnbull, Ralph. A Minister's Opportunities. Baker, 1979.  
(this book examines some of the glory of the ministry and provides insights into maintaining a healthy perspective "over the long run" in pastoral work)
13. Wemp, Sumner. The Guide to Practical Pastoring. Nelson, 1982.  
(this is designed to be a very practical book, covering most of the pastoral duties in the local church; it is written in an "easy to read" style, but with great insights and valuable help for the pastoral minister)

## 1. Introduction to Pastoral Ministry

### A. The nature of pastoral ministry

#### 1) As suggested from the scriptures

##### a) From John 21:15-19

The passage reveals the basic commission to feed, nurture and build up the flock of God. It appears from the testimony of Scripture that this is the basic and primary job of the pastor.

The apostle Paul declared, “. . . necessity is laid upon me; yes, woe is me if I do not preach the gospel.” The esteemed preacher of this century, Martyn Lloyd-Jones, described this commission as “The Primacy of Preaching.”

In other words, the pastor is called to teach the scriptures to the flock of God. We will explore the manner of preaching later, but let me emphatically state the necessity of quality, expositional teaching and preaching of the word of God! It is this that should characterize and adorn our pastoral ministry; it is this that should be the consuming passion and great burden that motivates our lives and ministry.

**Warning:** we must also take seriously and heed the advice of Peter when he says that not many of God’s people should teach, for they will have a greater judgment (1 James 3:1). **So, don’t teach/preach if you are not actually called to do so!**

##### b) From Acts 20:26-31

This is another insightful passage pertaining to the nature of the pastoral ministry. It provides several points of advice:

\* **vv. 26-27** state Paul’s conviction that he was innocent of the blood of all men because he shared the entire counsel of God with all men. Thus we **must** preach the entire word of God, declaring to them everything God has revealed to us!

\* **v. 28** reveals that the pastor/elder is an “overseer” – this being one who has been given the divine ability to “see over” the entire situation of the ministry he has been called to.

This person has been given the “spiritual eyes” to see clearly, to discern and to guide the fellowship into God’s will. **Thus he is to oversee and shepherd this valuable commodity known as “the church!”**

\* **vv. 29-30** indicate another important aspect of the pastor’s work. He **must** protect the flock from enemy attack:

\* attack that will come from without

\* attack that will come from within

Thus the pastor is also a guard, a watchman and a protector of God's flock. He must be willing to 'stand in the gap' and protect them; he must be willing to personally lay down his life to protect the flock.

**c) From Eph. 4:7-16**

This is the basic job description of the pastor in the local church. It is his job to teach/preach in such a way so as to equip the saints for the work of ministry!

**The common approach** is to hire the pastor to do "the work" of ministry. Thus it is his job to preach, to pray, to visit, to counsel, to administrate, to disciple, to evangelize, etc.

The Biblical approach is to hire the pastor to equip others (the entire body of Christ) to do "the work of ministry." Thus it is his job to train others to become involved in the various ministries of the church. He is the "equipper" and they are the "ministers."

This passage is clear in its purpose of instruction:

The pastor is the one who is called to equip by his teaching.

The saints are to be involved in the actual work of ministry.

The result is that the body of Christ will be edified (v. 12)

the body will grow up spiritually (vv. 13-15)

the body will be perfected in love (v. 16)

**d) From 1 Peter 5:1-4**

The style of pastoral leadership is what is expressed in this text. There is the same call and challenge to shepherd and oversee the flock of God.

\* but the motives for doing this work must be right before God!

\* and the leadership example is by servant hood and not merely authoritative!

The best example of this style of leadership model is the Lord Jesus Himself:

\* Jesus didn't just command others to "go and do such and such!"

\* Jesus led by example and said, "Come and follow Me!"

Thus He led by example, and called others to come alongside and follow the example. A good ministerial maxim might be this:

**"Don't tell others to do what you don't do yourself!"**

It becomes very easy for pastors to simply become “tellers” – only telling others the truth, only telling others how to live, only telling others how to serve, etc. The pastor must maintain a real humility where we tell others, but we tell them because we also do!

#### **e) From the Pastoral epistles**

Again, the theme of the pastorals is that of preaching the word of God. Timothy is exhorted by Paul to instruct the church (1 Tim. 4:6), and Paul alludes to the primacy of preaching in the pastoral ministry in 2 Tim. 4:1-5. Note also the following pattern:

2 Tim. 1:14 - guard the truth committed to you

2 Tim. 2:3; 8-9 - be willing to suffer for the truth committed to you

2 Tim. 3:13-14 - continue in the truth committed to you

2 Tim. 4:1-5 - proclaim the truth committed to you

Thus the pastorals give specific instructions for pastors on how to minister effectively in the life of the church. But note the constant challenge to preach and teach; to exhort, instruct and command. The proclamation of Biblical truth is what the ministry is all about!

#### **2) As suggested from pastoral testimony**

“The Great Head of the Church has ordained three great repositories of his truth. In the Scriptures he has preserved it by his providence against all hostile attacks. In the hearts of Christians he has maintained it by the Almighty energy of his Spirit – even under every outward token of general apostacy. And in the Christian Ministry he has deposited ‘the treasure in earthen vessels’ for the edification and enriching of the Church in successive ages” [the underlining is mine to indicate the emphasis of the author].

“But let the remembrance of this sacred dignity give a deeper tone of decision to our ministrations. ‘Pastor – remarks bishop Wilson – ‘should act with the dignity of a man, who acts by the authority of God’ – remembering, that while we speak to men, we speak in God’s stead. And this is the true Scriptural standard of our work – ‘As we were allowed of God’ – said the great Apostle – ‘to be put in trust with the Gospel,’ (the highest trust that ever could be reposed in man) ‘even so we speak; not as pleasing men, but God, which trieth our hearts.’ Let it also connect itself with its most responsible obligations – that we disgrace not the dignity – that we live under the constraint – of our high calling” (from The Christian Ministry, by Charles Bridges, pp. 4 & 6).

“We are ministers. The word has a very respectable sound. To be a minister, is the aspiration of many a youth. Perhaps, if the word were

otherwise rendered, their ambition might be cool. Ministers are servants: they are not guests, but waiters; not landlords, but labourers. The word has been rendered 'under-rowers', men who tug at the oars on the lowest bench. It was hard work to row a galley; those rapid strokes consumed the life-forces of the slaves. There were three banks of rowers; those on the upper bank had the advantage of fresh air; those who were beneath them were more closely shut in; but I suppose that the lowest bank of rowers would be faint with heat, as well as worn out with sore travail. Brethren, let us be content to wear our lives even in the worst position, if by our labour we can speed the passage of our great Caesar, and help the progress of the trireme of the Church in which He was embarked. We are willing to be chained to the oar, and to work on through life to make His barque cleave to the waves. We are not captains, nor owners of the galley, but only the oarsman of Christ" (from An All Round Ministry, by Charles Spurgeon, page 254).

"The essential idea of the ministry is not that of a paid official or administrator, or even only of a trained teacher or expert. The minister is first and foremost, and all the time, a man of God, a servant of God to His people ....

1. In relation to God they are Messengers. This means that they are sent by Him and taught by Him. They are men with a message and men that possess both authority and ability. This is equivalent to the idea of Apostleship. 'Even so I send you.' There is the authority. And when He had said this He breathed on them and saith, 'Receive ye the Holy Ghost.' There is the ability.
2. In relation to the Word they are Watchmen. This is equivalent to the New Testament idea of an Evangelist. 'They that watch for your souls' (Heb. 13:17). The Old Testament prophet was also a watchman (Is. 52:8; 56:10), and the work includes watching against evil and for good; sleepless vigilance on behalf of the souls for whom Christ died is the essential work of a Watchman.
3. In relation to the Church they are Stewards. This may almost be said to be equivalent to the work of the Pastor. A steward is a trusted servant. He has to give food to the household. And similarly, the Christian minister as a steward is specially concerned with the household of faith" (from Ministerial Life and Work, by W.H. Griffith Thomas, page 117).

"Lastly, take heed to yourselves, that you want not the qualifications necessary for your work. He must not be himself a babe in knowledge, that will teach men all the mysterious things which must be known in order to salvation. O what qualifications are necessary for a man who hath such a charge upon him as we have! How many difficulties in divinity to be solved! And these, too, about the fundamental principles of religion! How many obscure texts of Scripture to be expounded! How many duties to be performed, wherein ourselves and others may miscarry, if in the matter, and

manner, and end, we be not well informed! How many sins to be avoided, which, without understanding and foresight, cannot be done! What a number of sly and subtle temptations must we open to our people's eyes, that they may escape them! How many weighty and yet intricate cases of conscience have we almost daily to resolve! And can so much work, and work such as this, be done by raw, unqualified men? (from The Reformed Pastor, by Richard Baxter, pages 68-69).

"Our work, when earnestly undertaken, lays us open to attacks in the direction of depression. Who can bear the weight of souls without sometimes sinking into the dust? Passionate longing after men's conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment. To see the hopeful turn aside, the godly grow cold, professors abusing their privileges, and sinners waxing more bold in sin – are not these sights enough to crush us to the earth? The kingdom comes not as we would, the reverend name is not hallowed as we desire, and for this we must weep. How can we be otherwise than sorrowful, while men believe not our report, and the divine arm is not revealed? All mental work tends to weary and to depress, for much study is a weariness to the flesh; but ours is more than mental work – it is hard work, the labour of the inmost soul. How often, on Lord's-day evenings, do we feel as if life were completely washed out of us? After pouring out our souls over our congregations, we feel like empty earthen pitchers which a child might break. Probably, if we were more like Paul, and watched for souls at a nobler rate, we would know more of what it is to be eaten up by zeal of the Lord's house. It is our duty and our privilege to exhaust our lives for Jesus" (from Lectures to My Students, by Charles Spurgeon, pp. 156-157).

## 2) The nature of pastoral ministry in perspective

The pastor is in the difficult position of being 'all things to all people.' He must 'put it all together' or he will not progress very far in the ministry, and he will be continually buffeted by the vast demands of the work. Thus the following is suggested to be the basis from which the minister should develop his ministry:

First - a pastor **must** be one who has a servant's heart!

Secondly - a pastor **must** see the primacy of preaching!

Thirdly - a pastor **must** have a balanced approach to ministry!

*Solid preaching!* But also the necessities of leading, visiting, counseling, discipling, etc.

*Administrator!* But also one who leads by example and can delegate ministerial tasks to others



**So, the pastor is the great communicator of God's truth to God's people, but he is also the Lord's shepherd to care for the souls of the Lord's people!**

So, concentrate on your own giftedness, and develop that to the fullest extent possible, but also be willing to do any task that will serve the people, advance the ministry, and glorify the Lord!

## **B. The call to pastoral ministry**

### **1) The reality of the call**

There are many today who think of the "call" of God as something old fashioned; they see no need for such a thing in today's modern and sophisticated world. **But I am going to suggest and defend that the "call" to pastoral ministry is by far the single most important matter to the pastor!**

**Men do not choose to preach, they are called to preach!**

Consider this important aspect in the lives and ministries of some noted Bible examples, naming only a select few from the many:

- \* Moses at the burning bush and his dialogue with God (Ex. 3-4)
- \* Samuel while he lays upon his bed at night (1 Sam. 3:1-9)
- \* Jeremiah when he was a very young man (Jer. 1:4-8)
- \* Paul while he was persecuting the church of God (Acts 9)

The Bible always places great emphasis upon this special "call" and presents this as the basis for the ministry that follows. And what is different in God's operation in the modern world? There is still the reality of a divine call, without which no person should minister!

(please refer to "Still Called to the Ministry" by Erwin W. Lutzer)

### **2) The necessity of the call**

An appropriate question that might be asked is, "Why is the call upon the life so important? What makes it so necessary?" The answer is not profound, but it is important:

- \* Because no man would choose the work without a sense of call!  
(note what Jesus said in this regard in John 15:16)
- \* Because no man would continue in the work without the call!  
(note the personal examples of ministerial testimony)

(refer again to “Still Called to Ministry” by Erwin W. Lutzer)

So the call of God is absolutely necessary, for it is this single event that initiates and ultimately sustains all genuine pastors!

### 3) **The common reaction to the call**

Seldom is there a reaction to God’s call in the following manner:

“Yes Lord! I am willing! Marvelous choice! I am ready!”

Upon my call to the ministry, I could not mention it to anyone, not even my wife, for several months! And that seems to be the usual routine in relation to the call. The person is hesitant; unsure and uncertain; doubtful and reluctant; fearful of being presumptuous, etc.

Note the following examples from Scripture that seem to indicate much of the same kind of attitude:

- \* the reaction of Moses when called (ex. 3:10-11, 13; 4:1, 10)
- \* the reaction of Jeremiah when called (Jer. 1:4-8)
- \* the reaction of Isaiah when called (Isaiah 6:-13)

As the apostle Paul so properly observed, “WHO IS SUFFICIENT FOR THESE THINGS?” And everyone who is called, and everyone who responds favorably, and everyone who actually enters the work, will know to the depth of their beings the full impact of these words upon their own lives and ministries!

“This whole question of the call is not an easy matter; and all ministers have struggled with it because it is so vitally important to us” (from Preaching and Preachers, by Martyn Lloyd-Jones, page 104). I am sure that many reading this page are in the same position of struggle; going through the anxiety previously mentioned; wondering and questioning the whole matter. In the process, the enemy would seek to convince that it is all your doing, your desire, your imagination, just your pride! After all, why would God call you to the ministry? And to even entertain the thought just proves your own arrogance! Every one who is genuinely called will go through this and must work through this until it is personally resolved.

### 4) **The testing of the call**

Since the call is so vital, and our reaction is usually in this typical manner, the genuineness of the call must be tested by every potential pastor.

It is like the farmer who was plowing in his field when God called. He saw the clouds in the sky form the letters G P C, which he

understood to mean, “Go, preach Christ!” When he shared the story with a close friend, he was wisely challenged with the question, “How do you know that the letters didn’t mean, “Go, plow corn?”

The point is that the sense of call **must** be tested. For how will you really ever know whether or not the call is actually of God and genuine? The following suggestions would comprise some of the necessary questions that the “potential pastor” must ask:

1. Is the call accompanied by an intense inward desire to preach?

“A call generally starts in the form of a consciousness within one’s own spirit, an awareness of a kind of pressure being brought to bear upon one’s spirit, some disturbance in the realm of the spirit, then that your mind is being directed to the whole question of preaching. You have not thought of it deliberately, you have not sat down in cold blood to consider the possibilities, and then having looked at several have decided to take this up. It is not that. This is something that happens to you; it is God dealing with you, and God acting upon you by His Spirit; it is something you become aware of rather than what you do. It is thrust upon you, it is presented to you and almost forced upon you constantly in this way” (from Preaching and Preachers, by Martyn Lloyd-Jones, page 104 [underlining is mine]).

Recognizing the primacy of preaching, the call to the pastorate is obviously going to be related to God’s prompting one to preach! Thus there will always be the accompanying “burden for the word,” felt as an intense desire to communicate this precious truth!

2. Is the call accompanied by an unusual care and concern for the souls of others?

In other words, the pastor is **not** being called to a “professional” position. The pastor is one who is marked by the “burden” for souls, generally in relation to God’s people. And the burden produces the desire to do something about it!

3. Is the call accompanied by a sense of urgency to the task?

Is there urgency, or personal constraint? You **know** that you **must** do this great task. You have the feeling that you can do nothing else. Spurgeon always told his students, “If you can do anything else do it. If you can stay out of the ministry, stay out of the ministry.” I agree whole-heartedly! The man who is really called will not be able to do anything else with his life.

4. Is the call accompanied by a personal willingness to make the necessary sacrifice and dedication demanded?

The one who is called to preach, and answers that call, must give up his entire life for the service to His Lord. There can be no

misunderstanding at this point. Going into the ministry will not cost you something; it will not cost you dearly; **it will cost you your life and everything in it!** Are you willing to abandon your life to God's service, expecting nothing in return for your efforts?

#### 5) **The confirmation of the call**

Once you have tested the call personally, and are assured that it is genuinely of God, then the call upon your life must be confirmed in a variety of ways. Again, there is the need for objectivity and certainty in such an important matter as this. Note the following points:

1. All the previously mentioned characteristics must remain in one's life over the course of time. Many will "feel" one or more of these characteristics on one or more occasions. But the called of God will know all of them, continually, over the course of time.
2. Then the spiritual qualifications of the elder that are outlined in the Bible must be met. In addition, since the pastor is being called to the highest office, all the qualifications for lesser offices must be met as well (e.g. general spiritual qualifications of all true believers; then specific qualifications for deacons; and then specific qualifications for elder).
3. Then personal circumstances will begin to indicate and confirm that God is indeed calling you to pastoral ministry. There will be open doors, special circumstances that indicate God's own confirmation (e.g. acceptance to Bible College, etc.)
4. Then the body at large will begin to confirm the reality of your calling. They will see the giftedness, the anointing, the preparatory work of God within your life, etc. I believe that the body will **always** confirm our gifts and callings!
5. Then there should be some measure of God's blessing as you respond to God's call. If God has called, and now leads the obedient servant into His will, there will be some manner of divine blessing that is obvious to you and others.
6. Then the call will begin to develop in a more specific direction. There is the call to serve the Lord, the call to the pastorate, and then possibly a more specific call within the pastorate in relation to one's personal giftedness (e.g. the call to a preaching emphasis, a counseling emphasis, etc.).

#### 6) **The confirmation of the call**

You do not choose God, but rather God makes a choice for you!

That is the selection of you personally, to serve Him in the proclamation of the Gospel!

**Not** that you might gain fame, or respect, or honor, or prestige, or wealth, or glory, or anything at all!

**But that God might be glorified and His word advanced!**

\* this is the highest privilege possible for a human being!

\* this is the greatest honor in the world!

\* this is the most awesome position in the world!

\* this is the most sacred task in the world!

By all means enter the ministry if indeed God is calling you to do so!

And be ready for the greatest adventure in all of life!

But for God's sake, and for the sake of the church, and for the sake of yourself and your family, **stay out of the ministry if you are not called to be there, or at least until you are certain that you are!**

# Still Called to the Ministry

By Erwin W. Lutzer

(from Moody/March 1983)

Suppose Charles Spurgeon and Billy Graham had chosen careers other than preaching. Would it have been all the same to God?

I don't think so. Tough the idea is not popular today, I believe God still call individuals to specific ministries, particularly preaching and teaching His Word.

During the past 20 years, missionaries have been telling us there is no need for a specific call. Christ commanded us to preach the gospel; so if we qualify, we should go. Don't waste time waiting for a signal from heaven.

In *Decision Making and the Will of God* (Multnomah Press), Garry Friesen teaches that God has a sovereign will (his overall plan) and a moral will (His guidelines for life and belief), but no individual plan for every believer.

Remember how difficult it was to "find the will of God" when you had to make a particular decision? Now you know why: You were looking for something that did not exist.

Friesen exhorts us to make decisions on the basis of wisdom. Gather all the information you can, weigh the pros and cons, and make your own decision in faith.

What about all the men called by God in the Scriptures? he asks. Because God spoke audibly, they had no doubt as to His will for them. But He doesn't do that today, so these examples don't apply. We're expected to be obedient to God's moral will, but after that the decisions are ours. Any one of a number of choices would be fine with God.

There's some truth in all of this. Many of us grew up thinking we had to pry into the secret counsels of God whenever we had a decision to make. We tried to read His diary, but the print seemed blurred. His will was a mystery in an enigma.

Doubtless we should have just gone ahead and made a reasonable decision.

We also believed that a Damascus road experience was needed to be called to the ministry. Short of that, we felt obligated to choose a "secular" vocation.

Furthermore, emphasizing a call to the ministry tends to exaggerate the distinction between clergy and laity. Every believer is a minister of God. To say that some Christians are called to specific ministries while others aren't seems contrary to the biblical teaching that each member of the body of Christ is important.

Friesen's position would also explain why some have felt called to ministries for which they were ill-suited. Put simply, they were mistaken. What they thought was the Holy Spirit's leading was nothing but a personal hunch. You've heard about the man who was called to preach; unfortunately, no one was called to listen.

But I am troubled by this thinking. What about the personal ministry of the Holy Spirit in a believer's life? Spurgeon and Graham, along with hundreds of other preachers, have said that they chose the ministry only because God chose them for it.

Apparently Timothy didn't have an audible call. Yet I can't imagine Paul telling him that he could leave the ministry if he wished without leaving the will of God. On the contrary, Paul urged him to fulfill his ministry.

I don't see how anyone could survive in the ministry if he felt it was just his own choice. Some ministers scarcely have two good days back to back. They are sustained by the knowledge that God has placed them where they are. Ministers without such a conviction often lack courage and carry their resignation letter in their coat pocket. At the slightest hint of difficulty, they're gone.

I'm disturbed by those who preach and teach without a sense of calling. Those who consider the ministry to be one choice among many tend to have horizontal vision.

They lack the urgency of Paul, who said, "Necessity is laid upon me."

Jowett says, "If we lose the sense of wonder of our commission, we shall become like common traders in a common market, babbling about common wares."

Since God called numerous individuals to specific ministries in Bible times, it is only logical that He would do so today. Though He doesn't call audibly anymore, now that the New Testament is complete we have an adequate basis to test the inner guidance of the Spirit.

Let me risk my own definition of a call: God's call is an inner conviction given by the Holy Spirit and confirmed by the Word of God and the body of Christ.

Notice the three parts to the definition. First, it is an inner conviction. Feelings and hunches come and go. They may be based on impressions we had as children when we romanticized the idea of becoming a missionary. Or maybe we idolized the role of a pastor.

But God-given compulsion is not deterred by obstacles. It gives the single-mindedness needed for effective ministry.

Of course, we don't all have to be called the same way. Circumstances and temperaments vary. For some, the conviction may be sudden; for others, gradual. A person may sense no call at all until encouraged by discerning members of the body of Christ. Yet despite these differences, there is a sense of purpose: Woe is me if I preach not the gospel!

Second, the Word of God must confirm it. We have to ask whether a person has the qualifications listed in 1 Timothy 3. Is he mature? Does he have the gifts needed? Has he labored in the Word of God in doctrine? Or might he have disqualified himself through moral or doctrinal compromise?

No doubt mistakes have been made when the scriptural qualifications have been overlooked in deference to a call. If a man says he's called, this has seemed to be reason enough to thrust him into ministry. But the Word of God should be used to confirm his inner compulsion.

If the man fails the test of the Scriptures, he must be excluded from ministry. Perhaps at a later time his call can be realized.

Third, the body of Christ helps us understand where we fit within the local church framework. The body enables its members to find their spiritual gifts and is a testing ground for further ministry. Those who are faithful in the least may later be entrusted with greater responsibility.

My own ministry was confirmed when my pastor asked me to preach occasionally when I was in Bible school. The affirmation I received confirmed what I believed to be the leading of the Spirit within my heart and mind.

Often a person senses a call to the ministry but has no leading to a particular organization or church. God often uses the body of Christ or, in the case of a missionary, a mission board to clarify the next step.

Though the details are different in each case, the end result must be the same: A sense of the divine initiative, a commission that leaves a man or woman with a settled assurance that he or she is doing what God desires.

Jowett perhaps overstated it only slightly when he wrote, "The call of the Eternal must ring through the rooms of his soul as clearly as the sound of the morning-bell rings through the valleys of Switzerland, calling the peasants to early prayer and praise."

Spurgeon discouraged men from entering the ministry. He told them plainly that if they could take another vocation they should. He wanted only those who felt strongly that they had no other alternative. They were called of God.

How do I explain those who have dropped out of the ministry? Should they feel as if they have failed in their calling? Of course, it's possible that some have. This doesn't mean that God can't use them in other vocations, for He is always working in spite of our failures.

But there may be other explanations. Perhaps they were called, but the body of

Christ failed them. Young men have been ruined by critical congregations.

Others may not have failed at all, but our worldly standards of success got in the way. We would have considered Isaiah's ministry a failure.

We do not know all of the contingencies , but let's not let these

difficulties rid us of a divine sense of calling that gives us our courage and authority.

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Rev. Lutzer is senior pastor of Moody Memorial Church in Chicago.



## **C. The nature of pastoral ministry**

### **1) His qualifications**

“Mr. Newton’s important remark may be considered as an axiom - ‘None but He who made the world can make a Minister of the Gospel,’ He thus proceeds to illustrate his position (for it cannot be thought to need any proof) - ‘If a young man has capacity; culture and application may make him a scholar, a philosopher, or an orator; but a true minister must have certain principles, motives, feelings, and aims, which no industry or endeavors of men can either acquire or communicate. They must be given from above, or they cannot be received’ “ (from The Christian Ministry, by Charles Bridges, Banner of Truth, page 24: where he quotes from Newton’s Works, by John Newton, vol. 5).

#### **a) The personal qualifications**

The personal qualifications of the minister must be stressed for many reasons:

First, because the work of ministry has absolutely unbelievable demands; we might even say unbearable demands at times.

Second, because the work of the ministry is sacred and the standards are extremely high; it is God Himself who sets the standards.

Therefore, the Bible establishes very specific qualifications and requirements for the man who would seek that office (e.g. see Acts 6:3-4; 1 Tim. 3:1-7; Titus 1:5-9). This is certainly appropriate, for the pastorate is indeed the highest office in the church.

In addition, it must be remembered that the pastor, since he fills the highest office in the church, must also be qualified for any lesser office. In other words, he must meet all general spiritual qualifications, all deacon qualifications, as well as all elder qualifications.

#### **b) The “4-F” person who is disqualified**

There are many things, which would definitely disqualify a person from ministering in a pastoral capacity. I list several of them here and would challenge every potential pastor to consider them personally:

##### **\* the problem of faithfulness**

This is the issue of trustworthiness. Are you trustworthy? Can God trust you in His work? Your answer of “yes” must be demonstrated by corresponding actions and lifestyle. Therefore, have you proven yourself to be faithful in the little things thus far? Have you proven yourself to be a good steward over the things God has entrusted you? See Matthew 7:22 concerning proper motives in serving God, and

Matthew 25:14-30 regarding proper use of what He has entrusted to us.

**\* the problem of fleshiness**

This problem will definitely disqualify even the most gifted from serving as a pastor. This is a reference to “fleshiness” in two important areas. First, in relation to the minister’s personal conduct. Second, in relation to the minister’s way of conducting his ministry. We cannot walk after the flesh in our conduct, and we cannot rely on the flesh in our ministry! The person of Samson is an example of one who failed miserably in this matter; he might be identified as one “who could have,” and “should have,” but “never did!”

**\* the problem of foolishness**

This is in reference to a variety of things. For example, to display foolishness in personal decisions, foolishness in one’s priorities, foolishness in the neglect of duties, etc. will quickly disqualify one from pastoral ministry. All of our sin and poor decisions will certainly be forgiven, but there are always consequences to our decisions and actions. This is even more the case in ministry because all we do affects so many other people. Saul is an example of one who played the fool and lost it all (1 Sam. 26:21).

**\* the problem of fear**

This is another problem that will ruin a person’s ministry. By fear I mean the “fear of man.” It is all too common to conduct one’s ministry in relation to the opinion and pressure of other people. The pastor is one who must “fear God” and be willing to stand alone if necessary, knowing that a stand for the truth will always be honored by God (eventually, if not immediately). The fear of man and the pressure of elders, the congregation or even general public opinion must be overcome or the pastor and his ministry will lose divine anointing and effectiveness (Judges 7:3)

**2) His spirituality**

“Therefore take heed to yourselves and to all the flock ...” (Acts 20:28)

“Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you” (1 Tim. 4:16)

“Therefore if anyone cleanses himself ... he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work” (2 Tim. 2:21)

“See that the work of saving grace be thoroughly wrought in your own souls. Take heed to yourselves, lest you be void of that saving grace of God which you offer to others, and be strangers to the effectual working

of that gospel which you preach; and lest, while you proclaim to the world the necessity of a Saviour, your own hearts should neglect him, and you should miss of an interest in him and his saving benefits. Take heed to yourselves, lest you perish, while you call upon others to take heed of perishing; and lest you famish yourselves while you prepare food for them” (from The Reformed Pastor, by Richard Baxter, page 53).

**a) The important characteristics of spirituality**

**\* Spirit controlled (Eph. 5:18; Gal. 5:25; Rom. 8:14)**

We are either flesh-controlled or Spirit-controlled. Every pastor must seek to be continually controlled by the Holy Spirit.

**\* Personal holiness (Rom. 6:1-14; 8:12-13; 12:1-21; Eph. 4:1-3)**

Personal holiness to the Lord should be the pastor’s greatest ambition. He must renounce sin continually and be a model of holiness to his people.

**\* Devotional life (Psalm 42:1-2; 62:1-5; 63:1; 2 Cor. 3:18)**

The pastor’s personal devotional life is all important, and something that becomes very easy to neglect. He must discipline himself in his devotional life (impression = time x intensity).

**\* Prayer life (Jer. 29:12-13; 1 Sam. 12:23; Luke 11:5-10; Eph. 6:10-18)**

The pastor’s personal prayer life is extremely important. Since the work of ministry is a work of faith, prayer is essential. He must become a person of prayer for himself, his ministry, his people.

**\* Family life (Eph. 5:18-6:4; Col. 3:18-21; 1 Tim. 3:4-5)**

The pastor’s family must be considered a priority, in spite of the pressure to neglect them. Many pastors lose their family to the ministry. Remember that you need to minister to them as well.

**\* Spiritual anointing (Matt. 3:11; Acts 1:8; 4:32; 1 Cor. 12:1-11)**

Spiritual anointing is difficult to define, but it is the most essential ingredient to effective ministry. A pastor must have the anointing of God upon his life (only the work of the Spirit).

We can see the importance of the opening words of “take heed” to yourself and to your ministry. This is no mere natural occupation, but a great spiritual work that necessitates the pastor being a vessel fit for the Master’s use. Don’t fool yourself, for in the final analysis you will never

be able to minister much beyond your own degree of spirituality!

### **3) His preparation**

“We have already seen that the weight of ministerial responsibilities renders the work apparently more fitting to the shoulders of angels than of men. It is therefore a matter of the deepest regret, that any should intrude upon it, equally unqualified for its duties, and unimpressed with its obligations. ‘Fools rush in where angels fear to tread.’ But though many see little necessity for preparation; here, if ever, labour, diligence, observation and intelligence, are needful to produce a ‘workman that needeth not to be ashamed’ “ (from The Christian Ministry, by Charles Bridges, pages 31-32).

#### **a) The apparent necessity of preparation**

The Bible contains many specific examples of God training the men he calls to ministry. Note the following examples”

- \* the example of Moses who spent 40 years under God’s training in the desert of Midian

- \* the example of Jesus Himself who spent approximately thirty years in general training prior to His anointing at the Jordan

- \* the example of the 12 disciples who spent approximately 3 1/2 years in training under the Lord Jesus Himself

- \* the example of the Apostle Paul who spent three years in the desert of Arabia being personally trained by God.

Thus we conclude that the Biblical norm seems to be that training for ministry is essential. When we consider the nature of the work of ministry it is not surprising that this is the case. For God must do a unique work, and deep work, in order to prepare His servants for faithful and effective ministry. And it can only be accomplished by God Himself, and it will continue to some extent throughout the life of the minister!

#### **b) The nature of pastoral preparation**

Every person considering the ministry needs to be trained for the work, and every person in the ministry needs to continue being trained for the work. This training may be divided into three major categories:

##### **\* the need for general training**

This is training from the secular world and is essential for general human growth and development, and is certainly necessary for the

pastor. This would include general education in the sciences, history, the arts, philosophy, logic, speech, etc.

**Moses** was trained to the maximum in the schools of Egypt!

**Paul** was trained extensively in Greek culture as well as Hebrew!

**Calvin** was trained in philosophy, law, languages, logic, etc.

**\* the need for general spiritual training**

This is the general spiritual training and equipping that comes with Christian maturity and growth. No person will be able to pastor effectively who is stunted in their own spiritual growth and development. And this is an area where there must be much continual progress throughout one's entire life!

**\* the need for specific Bible training from the Christian community**

This is the training that only the church can supply, and is most often accomplished in a Bible College and Seminary setting. This includes training in Bible, theology, apologetics, church history, original languages, hermeneutics, etc. Every pastor must become a diligent student. Learn to read and study well (beyond your weekly sermon preparation). I recommend approximately one book per week!

**D. The position of the pastor**

**1) The role of pastoral leadership**

**a) Elder (presbuteros)**

The pastor is considered to be one of the elders of the church. The position of elder demands a spiritual maturity in terms of character and experience. Thus one holding this office must be somewhat older in the Lord. The pastor is one of several elders that give spiritual direction to the body of Christ. Note the following important characteristics:

- \* the nature of this position is that of "rulership" over the body
- \* the elder must know the Bible sufficiently to be able to teach it
- \* the elders probably should be appointed by the existing elder body
- \* the elder group should be headed by the pastor
- \* the specific qualifications are outlined in 1 Tim. 3:1-7; Titus 1:5-9

**b) Overseer (episkopos)**

This is another word which describes the position and duties of the pastor. This describes him as an “overseer,” thus providing oversight or watching over the flock of God. This also carries the idea of a stewardship or caretaker over the property of another. Thus the pastor is to watch over, guard, manage and protect the church. This is his unique responsibility and God will provide the divine enablement to accomplish the task!

**c) Pastor (poimen)**

This is a word which literally means, “one who tends or herds flocks.” The best synonym would be “shepherd.” The idea associated with the term is that of nurturing the church of God. This nurturing or feeding is accomplished through the teaching of the word of God, whereby the believer is personally edified and equipped for the work of ministry. This begins the distinction between the common elder and the pastor-elder in the church.

**d) Authority (ekousia)**

The pastor must function as an authority in the local church. This authority is God-given, whereby God gives him the right to exercise rule and governmental power. In this manner, the pastor exercises a “delegated authority” that is unique to his position and is similar in nature to the God-given authority of other Biblical offices. For example, the divine authority is delegated through a kingly authority; or through the prophetic office; or through priestly authority; or through apostolic authority; or through pastoral authority. And it is always stated explicitly, or strongly implied, that the rule of the authority must be obeyed by those under the authority (see Romans 13:1-7 for similar principle described). On the other hand, the Bible also emphatically states and describes how the one in authority must exercise self-control and Godly wisdom in the exercise of their authority.

**e) Submission (hupotasso)**

This is basically the attitude of a voluntary humility. It literally means “to willingly subject oneself.” The body must be willing to subject itself to pastoral (elder) authority, remembering that it is a delegated authority (see 1 Peter 5:5; Hebrews 13:7, 17; 2 Thess. 3:14; etc.). If all Christians are to submit to all governmental authority (whether it is Christian or not; whether it is good or bad, etc.) then it surely stands to reason that there should be no question regarding their submission to the spiritual authority that is looking out for their souls.

This also carries the idea of the pastor being willing to “subject himself” to others, even though he is in the position of authority. This would surely include a subjection to his staff, elders and other

leadership, wife and family and the general congregation. The wise pastor will listen to the advice and counsel of others, for they will bring a unique perspective to every situation that the pastor would not otherwise be aware of, nor be able to adequately deal with on his own!

## 2) **Pastoral leadership and the elders**

There is much discussion today regarding the exact role of pastoral leadership in the church. On the one hand, there are those who argue in favor of singular pastoral leadership, as expressed in the following statements:

The overseeing of the church by the senior pastor and elders – the board of directors shall be comprised of the elders and the senior pastor who will head the board, and the board shall be the governing body of the church.

(from typical Calvary Chapel constitution and church by-laws)

The pastor shall have the general supervision of the entire program of the church and shall perform all necessary duties relating to such supervision. The Pastor shall have charge of all Church services.

(from “Constitution and By-Laws” of Calvary chapel of Costa Mesa, Article VII, “Duties of the Pastor and Officers of the Church,” Section 2, B)

On the other hand, there are those who argue in favor of plurality eldership, as expressed in the following statements:

“The plurality of elders does not necessitate that all be considered equal (cf. 1 Tim. 5:17). It does, however, avoid the concept of a single ruler of a congregation and distributes authority as well as responsibility among several, thus corresponding to the Jewish community from which the office of elder was adopted” (The Church in God’s Program, Robert Saucy, p. 150).

“The Biblical norm for church leadership is a plurality of God-ordained elders. Furthermore, it is the only pattern for church leadership given in the New Testament. Nowhere in Scripture do we find a local assembly ruled by majority opinion, or by one pastor” (Answering the Key Questions About Elders, by John MacArthur; “Word of Grace Communications,” page 1)

This is indeed a difficult question, for the New Testament does not seem to give specific instructions in the matter. However, the answer must be sought in the Scriptures alone, and there does seem to be ample implication regarding the issue. Thus an examination of Scripture, and that of church history, seem to

suggest that the following points are worthy of consideration regarding this issue:

- \* the Bible **does teach** a plurality of elders functioning together in the leadership of each local church (e.g. Acts 20:17-38; 1 Peter 5:1-4; etc.). But this is simply a description of there being several elders who work together as team members to accomplish their specific task of ministry. Thus there should be multiple elders serving in the church.
- \* the Bible **also teaches** the idea of a strong singular pastoral leadership for each local church (e.g. the “bishop” or “overseer” is always referred to in the singular; the pattern of God’s government appears to always be related to a single authority).
- \* thus the pastor seems to be in the unique position of being the final human authority in the church, but at the same time as one who is to function as a team member with the multiple elders of the church.

The following quotation seems to represent the Biblical view:

“The BISHOP is always spoken of in the singular, whereas deacons and elders are invariably mentioned in the plural (1 Tim. 3:1-7; Titus 1:7-9). It therefore seems likely that at the time of the Pastoral letters there was only one bishop to a community. The bishop fulfills the same ministry of the word as the elders, but he also undertakes duties which are distinct from those of the elders . . . In other words, it is the bishop who represents the church in the eyes of other churches and also in the eyes of the Gentiles among whom his community is established. What is more, the bishop does not confine himself to teaching like the elders; he must also be able to urge men to follow the sound teaching and to correct those who disagree with it; in other words, he must defend the traditional apostolic teaching against all deviation. The bishop is presumed to have had wider knowledge than the elders and a clearer understanding of the difficult situation in which the church was placed at the moment when the apostles, who were its mainstays during the first decades, disappeared from the scene of history. In a word, the bishop appears, at the head of the elders, as the leader of the local church” (from The Interpreter’s Dictionary of the Bible, 1962 ed., “Church, Life and Organization,” by P.H. Menoud).

### **3) Pastoral leadership and the congregation**

The pastor is the authority in the local church, meaning that the members of the congregation are to be in submission to pastoral authority. The elders are to rule over the congregation (implying an



“elder rule” form of government) and the pastor is to lead the elders. But at the same time, the pastor (and elders) is called to be a servant to the people of God. **He must do both!** And he must do it in such a way that the delegated authority is expressed, but not in such a way that he “lords it over” the people (see Luke 22:24-30). **It is this tension that makes pastoral ministry so difficult, but the pastor must not negate either position in favor of the other!** The model for this is the Lord Himself, and the place to learn it is in the family unit!

# **BY-LAWS**

## **OF**

### **CALVARY CHAPEL COMMUNITY CHURCH**

#### **PREAMBLE**

#### **PURPOSE**

The purpose of Calvary Chapel Community Church is threefold:

1. To worship God the Father, Son and Holy Spirit;
2. To up build the Church of Jesus Christ through the teaching of the Word and the ministry of the Spirit;
3. To persuade men and women to repent and confess Jesus Christ as Lord.

#### **STATEMENT OF FAITH**

**WE BELIEVE** that there is one living and true **GOD**, eternally existing in three persons; The Father, the Son, and the Holy Spirit, equal in power and glory; that this triune God created all, upholds all, and governs all.

**WE BELIEVE** that the **SCRIPTURES** of the Old Testament are the Word of God, fully inspired without error in the original manuscripts, and the infallible rule of faith and practice.

**WE BELIEVE** in **GOD THE FATHER**, an infinite, personal Spirit, perfect in holiness, wisdom, power and love; that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer; and that He saves from sin and death all who come to Him through Jesus Christ

**WE BELIEVE** in **JESUS CHRIST**, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles and teachings, His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people and personal, visible return to earth.

**WE BELIEVE** in the **HOLY SPIRIT**, Who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify and empower for ministry all who believe in Christ; we believe the Holy Spirit indwells every believer in Jesus Christ and that He is an abiding Helper, Teacher, and Guide. We believe in the present ministry of the Holy Spirit and in the exercise of all the Biblical gifts of the Spirit.

**WE BELIEVE** that all **MEN** are sinners by nature and choice and are therefore under condemnation, that GOD regenerates by the Holy Spirit, those who repent of their sins and confess Jesus Christ as Lord; that Jesus Christ baptizes the seeking believer with the Holy Spirit and power for service, often subsequent to regeneration.

**WE BELIEVE** in the universal **CHURCH**, the living spiritual body, of which **CHRIST** is the Head and all regenerated persons are members.

**WE BELIEVE** that the Lord Jesus Christ committed two **ORDINANCES** to the Church: 1) Baptism, and 2) The Lord's Supper. We believe in baptism by immersion and communion open to all believers.

**WE BELIEVE** also in the **LAYING ON OF HANDS** for the baptism with the Holy Spirit, for ordination of pastors, elders, and deacons, and for receiving of the gifts of healing.

**WE BELIEVE** in the personal, visible **RETURN OF CHRIST** to earth and the establishment of His Kingdom; in the resurrection of the body, the final judgment and eternal blessing of the righteous and endless suffering of the wicked.

**WE BELIEVE** that the **BIBLE** in its entirety is the inspired word of God, and that its writings are eternal truths that are to be experienced and practiced by Believers for all time.

## **PRINCIPAL OFFICE**

The principal office for the transaction of the business of the corporation is fixed and located at 32 Oakdale, Irvine, California, 92714. The board of Directors may at any time or from time to time change the location of the principal office from one location to another in this county.

## **MEMBERSHIP**

### **Section 1. Qualification and Reception to Membership**

The membership of this corporation shall be open to any believing and confessing Christian, sixteen (16) years or older, who acknowledges and accepts Jesus Christ as Lord and Savior, who desires to preserve the unity of the Spirit in the bond of love, who is willing to subscribe to the policies of this corporation. Persons desiring Roll Membership shall apply by contacting a pastor or elder, and receiving confirmation of membership.

### **Section 2. Membership Rolls**

A list of active members who attend and give regularly shall be maintained by the Church Secretary. This list may be reviewed and updated at any time by the Board of Directors. Parties removed from the active roll shall be placed on an inactive roll.

### **Section 3. Rights Of Active Members**

Active members shall be entitled to vote on the appointment and termination of the Pastor as provided in these By-Laws. In addition, active members shall be required to approve any debt or liability obligating the church for a period in excess of five (5) years. Active members shall be entitled to one (1) vote.

### **Section 4. Annual Meeting**

The annual meeting of the members of this congregation shall be held on the second Sunday in January, each year at 6:00 p.m. at the principal office of this corporation, or at any other time and at any other place determined by a resolution of the Board of Directors. No notice of any such annual meeting need be given if it is held on the date and at the time immediately above stated, at the principal office of the corporation; otherwise, official notice of the time and place of the meeting shall be given in the church bulletin in the regular Sunday service two (2) consecutive weeks prior to the meeting.

#### **Section 5. Special Meetings**

Special meetings of the members of the corporation for any purpose or purposes, may be called at any time by the president of the corporation or by any two (2) directors.

Official notice of the time and place of special meetings of the members must be given one regular Sunday service prior to the meeting.

The transactions of any meetings of the members of this corporation, however called and noticed, shall be as valid as though it had at a meeting held after regular call and notice if a quorum is present, and if, either before or after the meeting each of the voting members not present signs a written waiver of notice or a consent to holding the meeting, or an approval of the minutes of the meeting. All the waivers, consents or approvals shall be filed with corporate records or be made a part of the minutes of the meeting.

#### **Section 6. Quorum**

A quorum for any meeting of the members shall be a majority of voting members.

### **GOVERNMENT**

#### **Section 1. The Headship of Christ**

The government of the church shall be focused on seeking and maintaining the Lordship and direction of Jesus Christ over His Body. All those in authority shall continually seek His mind and will, through His Spirit and the Word of God in all actions and decisions.

#### **Section 2. The Oversight of His Body by the Pastor and Elders**

The Board of Directors, herein also referred to as Elders, headed by the Pastor, shall be the governing body of the church.

#### **Section 3. The Elders**

##### **A. Their Ministry.**

(1) The Elders shall oversee and guide the ministry of the church by precept and example under the leadership of the Pastor. They shall pray together regularly seeking the mind of God and shall meet regularly to review the progress of the execution of day to day functions. They shall gather to pray and review the progress, informally, as frequently as needed for mutual counsel. The Elders shall minister to the body in roles such as teaching, counseling, evangelism, leading in worship, etc. They shall also disperse themselves throughout the body and in its various gatherings so as to enable and

encourage the worship of God, the spiritual growth of the members and the winning of the lost to Christ.

(2) Subject to limitations of the Articles of Incorporation, other sections of the By-Laws, and of California law, all corporate powers of the corporation shall be exercised by or under the authority of and the business and affairs of the corporation shall be controlled by the Elders. Without limiting the general powers, the Elders shall have the following powers:

(a) To select and remove all other officers, agents, and employees of the corporation, prescribe such powers and duties for them as may not be inconsistent with the law, the Articles of Incorporation or the By-Laws, fix their compensation, and require from them security for faithful service.

(b) To conduct, manage, and control the affairs and business of the corporation, and to make rules and regulations not inconsistent with the law, the Articles of Incorporation, or the By-Laws.

(c) To borrow money and incur indebtedness for the purpose of the corporation, and for that purpose to authorize to be executed and delivered, in the corporate name, promissory notes, bonds, debentures, deeds of trust, mortgages, pledges, or other evidence of debt and securities.

B. Their Qualifications (See 1 Tim. 3:1-7; Titus 1:5-9).

(1) An Elder shall be a man of high moral character: a one-woman man, temperate, prudent, respectable, not self-willed, self-controlled, just, devout, not covetous.

(2) An Elder shall be a man who rules his home well and whose children follow his example.

(3) An Elder shall be a man who handles himself uprightly among others; not a drunkard, not a striker, gentle, uncontentious, hospitable, a lover of good, of good reputation in the world.

(4) An Elder shall be a mature believer who is able to teach.

C. Number of Elders.

The Elders shall consist of no more than twelve (12) members and at least three (3) members until the number of Elders is changed by amendment to these By-Laws.

D. Appointment and Term of Office of Elders.

Elders will be appointed by the Pastor with the counsel of the Elders then in office. Their appointment shall be ratified at a regularly scheduled meeting or by the Elders. An Elder, with the exception of the Pastor, is appointed for a two (2) year term which may be repeated at the discretion of the Pastor.

E. Vacancies.

A vacancy occurring within the Elders shall be filled by the Pastor with ratification by a majority of the remaining Elders then in office even though there is less than a quorum. A successor Elder so appointed shall serve the unexpired term of his predecessor.

F. Quorum.

A quorum for any meeting of the Elders shall be a majority of all Elders then in office.

G. Place and Time of Meeting.

Regular meetings of the Elders may be held at any place that has been designated by the Board and at any time designated by the Board.

H. Organization Meeting.

Prior to each annual meeting, the Elders shall hold a regular meeting for the purpose of organization, election of officers, and the transaction of other business.

I. Meetings.

Meetings of the Elders for any purpose or purposes may be called at any time by the president (Pastor) or any two (2) other Elders. Each Elder must receive notice three (3) days prior to the specially called meeting.

The transactions of any meeting of the Elders, however called and noticed and wherever held, shall be as valid as though had at a meeting held after regular roll call and notice, if a quorum is present and if either before or after the meeting, each of the Elders not present signs a written waiver of notice or a consent to hold the meeting or an approval of the minutes. All such waivers, consents, or approvals shall be filed with the corporate records or made a part of the minutes of the meeting.

J. Removal.

An Elder other than the leading Elder -- Pastor -- may be removed from office by the vote of a majority of the Elders. The leading Elder -- Pastor -- may only be removed by a three-fourths (3/4) vote of the voting membership of the church.

K. Compensation.

The Elders shall receive no compensation for their service as Elders. Elders may also serve as officers of this church for which they may be compensated.

**Section 4. Deacons**

A, Their Ministry.

(1) The Deacons shall carry on various ministries within the body to meet the physical needs of the church under the direction and encouragement of the Pastor and Elders.

(2) The Deacons shall counsel with the Pastor, pastoral staff, and Elders regarding physical needs which arise in the body; they shall pray for any in the flock for whom they are caring; they shall serve the flock exercising hospitality, love, care, and good counsel.

B. Their Qualifications (See 1 Tim. 3:8-13).

(1) Personal qualifications: serious, not double-tongued, not a drunkard.

(2) Regarding family: one-woman man.

(3) As to faith: obedience to the faith; a mature, tested walk.

C. Their Number, Appointment, and Organization.

(1) The number of Deacons shall be left to the discretion of the Pastor according to the needs of the congregation.

(2) With the counsel of the Elders, the Pastor shall appoint the Deacons for a one (1) year term which may be repeated at the discretion of the Pastor.

(3) The Deacons shall be in regular contact with the Pastors and Elders and shall meet at the discretion of the Pastor.

## **OFFICERS OF THE CHURCH**

### **Section 1. Officers**

The officers of this corporation shall be a president, vice president, secretary, and treasurer, and such other officers as the Elders may appoint. No person, other than the president, may hold more than one of these offices. Officers other than the president need not be members of the Elders.

### **Section 2. Election**

The Elders shall elect by simple majority all officers of the corporation for terms of one (1) year, or until their successors are elected and qualified.

### **Section 3. Vacancies**

A vacancy in any office because of death, resignation, removal, disqualification, or otherwise shall be filled by the Elders.

### **Section 4. President (Pastor)**

With the counsel of the elders, the president (Pastor) shall have general supervision, direction, and control of the business and affairs of the corporation. He shall preside at all meetings of the members, Elders, and deacons, and shall have such other powers and duties as may be prescribed from time to time by the Elders.

A. His Ministry

(1) The Pastor shall minister unto the Lord in regular personal worship and praise. He shall give himself to the ministry of the Word and prayer (Acts 6:4) and seek to walk uprightly before the Lord in his personal life. He shall seek the mind of God.

(2) The Pastor shall be the teaching-shepherd of the church. He shall give considerable time to the study of the Word and shall teach the Scriptures to the flock by precept and example. He shall aim to feed the flock, equip the saints for ministry, and guard the church against the attack of the enemy.

(3) The Pastor shall be the president of the corporation, its Chief Executive Officer and Chairman of the Board of Directors. He shall oversee the business of the church on a daily basis and give leadership to the Assistant Pastors, the Elders, the Deacons, the general church body and its ministries. The Pastor shall have general supervision of the entire church and charge of all services, gatherings, and meetings.

B. His Qualifications (See 1 Tim. 3:1-7, Titus 1:5-9)

(1) The Pastor shall be generally qualified according to the qualifications for elder.

(2) The Pastor shall be a Spirit-gifted teacher of the Word, an ordained pastor of good reputation, Biblically conservative in theology, Christ-centered, Spirit-filled, and willing to serve a non-denominational church without promoting denominational interests.

C. His Appointment

(1) The Elders shall seek a new pastor should a vacancy arise in the pastorate and shall constitute a nominating committee. They shall seek first among the Associate or Assistant Pastors from within the fellowship. Appointment shall be by three-fourths (3/4) vote of the voting membership.

(2) The resignee or retiring Pastor may nominate a successor and/or participate in the selection of his successor.

D. His Compensation

The Pastor's initial compensation shall be specified by the Elders at the time of his calling. The church shall provide as possible, adequate salary, housing allowance, health insurance, expense allowance, pension, conference funds, and continued education, and other special funds as needed for his ministry. The church shall also defray the costs of sending the Pastor to out-of-town conferences or conventions attended for the church, as approved by the elders.

E. Potential Termination

For the purpose of potential termination of the Pastor, any two (2) Elders may call a meeting of the Elders. The meeting shall be called in accordance with the procedure outlined for calling special meetings. Should three-fourths (3/4) of the Elders concur that the Pastor should terminate his pastorate of the church, it shall be brought before the



voting membership at a duly called meeting. A three-fourths (3/4) majority of negative votes of the voting membership will terminate the Pastor.

## **Section 5. Assistant Pastors**

### **A. Their Ministries**

(1) An Assistant Pastor shall minister unto the Lord in regular personal worship and praise. He shall give himself to the ministry of the Word and prayer (Acts 6:4) and seek to walk uprightly before the Lord in his personal life. He shall seek the mind of God.

(2) The Pastor shall define an Assistant Pastor's ministry upon his appointment. He shall serve under the Pastor's direction and with the Pastor in the teaching of the Word.

### **B. Their Qualifications**

An Assistant Pastor shall meet the same qualifications as the Pastor.

### **C. Their Appointment**

The Pastor shall appoint and the Elders shall ordain an Assistant pastor to share in the ministry.

### **D. Their Compensation**

The Assistant pastor's compensation shall be specified by the Pastor to be ratified by the Elders at the time of their calling. For a full-time pastor, the church shall provide, as possible, adequate salary, housing allowance, health insurance, expense allowance, pension, conference and continued education funds. For a part-time Assistant, the church shall provide as seems appropriate to the Elders.

### **E. Potential Termination**

It shall be the prerogative of the Pastor, after counseling with the Elders, to terminate the Pastoral Assistants if they are not in harmony with the ministry of the church as directed by the Pastor.

## **Section 6. Vice President**

In the absence or disability of the president, the vice president shall perform all the duties of the president and in so acting shall have all the powers of the president. The vice president shall have such other powers and perform such other duties as may be prescribed from time to time by the Elders.

## **Section 7. Secretary**

The secretary shall keep a full and complete record of all the proceedings of the Elders, shall keep the seal of the corporation and affix it to such papers as may be required in the regular course of business, shall make services of such notices as may be necessary and

proper, shall supervise the keeping of the records of the corporation, and shall discharge such other duties as prescribed by the Elders.

#### **Section 8.            Treasurer**

The treasurer shall receive and safely keep all funds of the corporation and deposit them in the bank or banks that may be designated by the Elders. Those funds shall be paid out only on checks of the corporation signed by the president, vice president, secretary or treasurer, or by such officers as may be designated by the Elders.

### **RIGHTS OF ORDINATION**

#### **Section 1.            Principles of Ordination**

Candidates for ordination recognize that only our Sovereign Holy God can truly call and ordain His children for service in the ministry of the gospel of Jesus Christ.

The calling of a minister is not the result of a title, rather the title is a result of His calling. This calling is recognized as from the true and living God.

It is man's privilege and specifically the privilege of the overseers of the true church of Jesus Christ to ratify the ordination of God when such is obviously placed upon a man's life.

The purpose of this Article is to provide for the ordination rites of ministers of the Gospel of Calvary Chapel Community Church.

#### **Section 2.            Qualifications For Ordination**

##### **The qualifications for ordination are as follows:**

A.        A candidate for ordination must be a "Born Again" believer in Jesus Christ As described by our Lord in the third chapter of the Gospel of John.

B.        A candidate must believe that there is only one God who manifests Himself in Three Persons: God the Father, God the Son, and God the Holy Spirit.

C.        A candidate must meet the scriptural requirements for the office of elder as described in the Holy Bible, references 1 Timothy 3:1-7 and Titus 1:6-9.

D.        A candidate must believe and render evidence of his belief that the Holy Bible is the complete and divinely inspired Word of God and that God has not added, deleted, or altered this work with subsequent writings and revelations.

E.        A candidate must have completed four (4) years of Bible study, with at least two (2) years concentrated study under a known, approved Bible teacher.

F.        A candidate for ordination must subscribe to the statement of faith as described in the Preamble of these By-Laws.

G.        A candidate should have evidenced the obvious calling of God upon his life in terms of ministerial experience and report, to the satisfaction of the Elders.

### **Section 3. Procedure for Ordination**

The procedure for ordination shall be as follows:

A. Each person fulfilling the above qualifications, and upon their proper presentation to the Elders of this body, will receive full consideration for ordination into the ministry of the Gospel of Jesus Christ.

B. The Elders may make exceptions to these qualifying standards wherein the unanimous opinion of the Elders and under the strong compelling conviction of the Holy Spirit such exception is according to the will of God and consistent with His Word.

C. Upon unanimous approval of the Elders, the candidate will be ordained as a minister of the Gospel with the right to perform ministerial functions in accordance with the laws of the land and the ordinances of God's Holy Word with all prerogatives of such a calling and office.

D. All candidates, successful or otherwise, will be notified of the Elders' decision in writing within one (1) week of the final Board action.

### **Section 4. Certificate of Ordination**

The following is the text of the Certificate of Ordination to be issued to each successful candidate:

This is to certify that Pastor \_\_\_\_\_  
was duly ordained by \_\_\_\_\_  
as a minister of the Gospel of Jesus Christ. He has  
completed all studies and has met all of the require-  
ments of this body for recognition of such office;  
further by rite of ordination this date he is duly  
ordained to perform all ministerial functions without  
limit as accorded by the laws of the land and in com-  
pliance with the ordinances of God's Holy Church as  
set forth in the Holy Bible. We now pray for God's  
divine blessing and the power of the Holy Spirit  
upon him.

Given this \_\_\_\_\_ day of \_\_\_\_\_, 19 \_\_\_\_.

\_\_\_\_\_  
President

\_\_\_\_\_  
Secretary

(Seal)

### **AUXILIARIES**

Any organization, group, or club whose membership is primarily for a church activity, shall be considered an auxiliary of the church and shall be subject to the constitution and By-Laws of the church. An auxiliary organization shall exist only in cooperation with the Pastor and Elders.

## **AMENDMENT OF BY-LAWS**

The By-Laws may be amended or repealed and new By-Laws adopted by the unanimous vote of the Elders at a meeting called in accordance with the procedure outlined for calling special meetings.

## **MISCELLANEOUS**

### **Section 1. Execution of Documents**

The Elders may authorize any officer or officers, agent or agents, to enter into any contract or execute any instrument in the name of and on behalf of the church and such authority may be general or confined to specific instances. Unless so authorized, no officer, agent or other person shall have any power or authority to bind the church by any contract or engagement or to pledge its credit or to render it liable for any purpose or to any amount.

### **Section 2. Inspection of By-Laws**

The church shall keep in its principal office the original or a copy of its Articles of Incorporation and By-Laws, as amended to date, certified by the secretary, which shall be open to inspection by the members at all reasonable times during the office hours.

### **Section 3. Construction and Definitions**

Unless the context otherwise requires, the general provision, rules of construction and definitions contained in the California General Nonprofit Corporation Law shall govern the construction of these By-Laws.

### **Section 4. Rules of Order**

The rules contained in Roberts Rules of Order, revised, shall govern all business Board meetings of the church, except in instances of conflict between said Rules of Order and the Articles or By-Laws of the church or provisions of law.

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SECRETARY

## E. The pitfalls of the pastor

There are many pitfalls and difficulties in the pastoral ministry. I list several of the more prominent ones that every pastor must learn to deal with. These will affect each pastor to a more or less extent, depending upon your own personality, strengths and weakness, gifts and calling, etc.

### 1) Congregational criticism

Because of his visibility and exposure, the pastor is vulnerable to public criticism. It will come in mild to extremely severe form, but it will come in one form or another. Don't be surprised when you are criticized, mocked, ridiculed, misunderstood and simply disliked. In his book Well-Intentioned Dragons, Marshall Shelley describes various church members who cause much difficulty for the pastor. The list includes the following examples:

"These are just a few of the dragons ministers encounter. There are many others too numerous to mention in detail:

- \* **The Busybody**, who enjoys telling others how to do their jobs

- \* **The Sniper**, who avoids face-to-face conflict but picks off pastors with pot shots in private conversations, such as the cryptic 'Be sure to pray for our pastor. He has some problems, you know.'

- \* **The Bookkeeper**, who keeps written record of everything the pastor does that 'isn't in the spirit of Christ'

- \* **The Merchant of Muck**, who breeds dissatisfaction by attracting others who know he's more than willing to listen to, and elaborate on, things that are wrong in the church

- \* **The Legalist**, whose list of absolutes stretches from the kind of car a pastor can drive to the number of verses in a hymn that must be sung.

Any of these can inhabit a given congregation."

(from Well-Intentioned Dragons, by Marshall Shelley, Word Books, 1985; pages 40-41)

### 2) Ministerial disillusionment

Every sincere pastor goes into the ministry as a direct result of his calling and the vision for ministry that God has given him. But your people may not readily accept your vision; at least not when you try to implement it. Agreeing in theory is one thing, and cooperating with the actual implementation is quite another thing.

You have great vision and the zealousness to realize it!

You have the expectation of commitment to make it a reality!

**The contrast:**

They don't share the same vision when it means they must commit. They lack interest in attending, in serving, etc.

The pastor may become easily disillusioned in the whole matter, even to the extent of questioning his call. On the other hand, being convinced of his call and vision, he may attempt to exert pressure on the congregation to perform in order that his vision and goals may be realized.

The question is, "How will you handle this as a pastor?" Again, will you become bitter toward the sheep? Will you wallow in self-pity? Will you be one who quickly changes ministries, always assuming that these uncommitted people are the cause of all the problems?

**3) Spiritual depression**

There are so many trials that are unique to the pastoral ministry. Due to their uniqueness, they may produce a discouragement that is almost unbearable, resulting in spiritual depression (this is especially a problem for those whose personality temperament is inclined in this direction). Charles Spurgeon refers to this as "The Minister's Fainting Fits" (see Lectures to My Students, Zondervan Publishers, pages 154-165).

The following is intended to be a brief listing of the various causes of spiritual depression in the pastoral ministry:

- \* the physical infirmity that we are all subject to, especially as the minister must put in long hours that eventually "tax" him physically
- \* the nature of the ministry itself, with a task that is humanly impossible to accomplish, will often bring a sense of defeat to the pastor
- \* the opposition from other people, especially those whom you thought you could count upon; the general grumbling that is so common
- \* strange as it may seem, a great source of depression is to be associated with great spiritual success; after success comes a "let down"
- \* the very work of God in the pastor's life, whereby He delivers an unexpected blow that is intended to humble and discipline His servant

I quote Spurgeon who gives wise counsel for the depressed pastor:

"Continue with double earnestness to serve your Lord when no visible result is before you. Any simpleton can follow the narrow path in light: faith's rare wisdom enables us to march on in the dark with infallible accuracy, since she places her hand in that of her Great Guide. Between

this and heaven there may be rougher weather yet, but it is all provided for by our covenant Head. In nothing let us be turned aside from the path which the divine call has urged us to pursue. Come fair or come foul, the pulpit is our watch-tower, and the ministry our warfare; be it ours, when we cannot see the face of our God, to trust under THE SHADOW OF HIS WINGS” (Lectures to My Students, pages 164-165).

(I also recommend the book Spiritual Depression: Its Causes and Cure, by Martyn Lloyd-Jones [Eerdmans, 1965]; this was a series of greatly anointed sermons on this subject)

#### **4) Pastoral burnout**

This is quickly becoming a major problem in the pastoral ministry. There is a growing number of publications coming forth that attempt to help the modern minister deal with the stress and burnout that is now so prevalent. Why is this a problem, especially for ministers?

- \* because there is so much work to be done, and after doing it all, there remains so much more that could be done!
- \* because there is so little help from others in the work!
- \* because of the previously mentioned problems of ministerial disillusionment and spiritual depression **not** being dealt with properly!
- \* because many pastors tend toward perfection, have difficulty in delegating responsibility to others, and take on more than they should!

With all this, it is possible for the pastor to experience “burnout.” This simply describes the pastor as physically, emotionally and even spiritually exhausted. He must overcome this by “working in the Spirit,” by knowing his own limitations, and by working better with other people.

#### **5) Peer Pressure**

There is the common temptation associated with pastoral peer pressure. Many pastors are very competitive by nature and desire to appear successful before their peers. The pastor may find himself envious of the blessing and success of another’s ministry, even coveting their success and apparent popularity. Thus the subtle temptation to:

- \* find what is making it work for them
- \* adopt their style of ministry (from preaching, to worship, to \_\_\_\_)
- \* follow their doctrinal stance

It is always someone else who appears to have the “**key**” to success, to church growth, to raising money, to answered prayer, to revival, etc. And the temptation is to emulate that person or ministry, to implement that “key” into your own ministry.

How will you respond as a pastor? Will you compromise? Will you follow every new trend? Do you really know where you stand, and will you walk by your Biblical convictions? How firmly are you planter?

## 6) **Losing balance**

Maintaining a sense of balance is one of the greatest difficulties in pastoral ministry. For example:

- \* you are very gifted by God in a particular area – but your special gift or strength can become your greatest weakness if not sanctified

- \* you have been given great authority by God – but that authority may quickly “go to your head” if it is not tempered by servanthood

- \* you find that you love serving the Lord – but has your love for the Lord Himself faded?

- \* you desire to stand for sound doctrine and defend the faith – but will you become “doctrinaire” in the process?

- \* you preach to your people the need for humility – but you have become proud of how God has used you so wonderfully

We must be balanced! That is **only** possible by the Spirit and the Word!

## 7) **Growing stale**

This may be one of the most prevalent dangers, and yet possibly the least recognized and most often ignored. The pastor can become so **busy** in the ministry, doing so many “spiritual things,” working so hard for the Lord, that he assumes that all is well! But in the process, there is the danger of his love for the Lord waning. He has little time, for personal Bible study because he now studies the Bible all the time, but for his sermons! This is an easy trap to fall into!

## 8) **Common problems**

- \* the tendency to compromise to please the crowd!

- \* the temptation toward flirtation and sexual fulfillment!

- \* the desire/greed for money and physical or material possessions



- \* the lust for power and ambition to build your own pastoral empire
- \* the snare of sloth and laziness, for the pastor is his own boss
- \* the desire to share in the glory when God does bless your ministry

## **F. The practical preparation of the pastor**

### **1) The pastor's personal devotional life**

#### **a) The description of the devotional life**

What I mean by devotional life is that private time the pastor spends with God. The time that is essential for feeding your own soul; that time of drawing close to God in personal worship. Not that time of sermon preparation or prayer for the ministry, but rather that time of personal study and intimate communion with God.

#### **b) The difficulties of the devotional life.**

What makes this so difficult for the pastor is his lack of time and the demands of the congregation. You will be tempted to feel that you should be attending to more urgent matters. You may even feel guilty that you take this time for yourself when others need you so badly. The usual approach is to begin to combine your devotional time with your sermon study time, and this is easy to justify because you are "in the word." This temptation must be resisted!

#### **c) The importance of the devotional life**

The pastor's devotional time must become the greatest priority of his life. You must recognize the importance of this! You must make the necessary time! Warning: if you neglect this important discipline, you will begin to personally dry up spiritually, and that will begin to affect your ministry!

\* you must resist the temptation to lessen its importance!

\* you must resist the "tyranny of the urgent" and seek the eternal!

This is what will make you the most effective person for God in the long run!

### **2) The pastor's personal study**

#### **a) The description of the pastor's study**

By this I mean both a place and a time to study in preparation for your teaching/preaching ministry.

\* the place will be most important! It must be conducive to private study; you must have your tools available!

\* the time will be most important! You must set apart the necessary time and you must use the time set apart!

**b) The difficulties of the pastor's study**

This is a difficult task and it will require personal discipline. There will be two basic problems that will continually confront you:

\* yourself - study is demanding, difficult, draining, exhausting! It will take many hours just to prepare one sermon. You will be tempted to "short cut" as you grow weary in the process, or you will look for other things to do.

\* others - they will constantly demand your time. If they know you are in the study they will want to see you. The phone rings, the staff needs you! Guard your study time!

**c) The importance of the pastor's study**

There is nothing more important (other than your devotions) than your study time. Every pastor must be a studier! And you must do it for the rest of your life!

\* question: why do you think so many pastors move on so quickly from ministry to ministry (average stay is 3 years)?

\* answer: because they have nothing more to share with their people, for they have stopped growing themselves!

The pastor must cherish his study and guard his study time. Stephen Olford made the following comment when reflecting on the subtle change in our thinking regarding ministerial priorities:

"You Americans now have your personal office, but we English pastors still cling to our personal study!"  
(paraphrased from a statement at COBE, Anaheim, CA 1986)

**3) The pastor's personal reading**

**a) The importance of reading to the pastor**

What I mean by this is your own personal reading that is in addition to your personal devotions and sermon preparation study. Every pastor must keep reading to keep himself aware, fresh and to expand his horizons.

- \* this will give you breadth and depth, helping you avoid the “ruts” that it is so easy to get into
- \* this will give you exposure to other people, their perspective, and their understanding of truth
- \* this will give you “seed thoughts,” helping you to integrate truth into your own life and better proclaim it to others

#### **b) The possible suggestions for reading**

There are several suggestions that you might consider as you develop your reading schedule:

- \* you need to read constantly; a book per week for example
- \* you need to read quality; read the greats and classics
- \* you need to diversify; read in a wide variety of areas to gain exposure and fresh insight (e.g. a theology work, then a work on church history, then a commentary, then apologetics, etc.). In addition, I recommend reading the sermons of some of the great preachers; read from the Puritans; read about revivals!
- \* You should also “highlight” as you read, making notes in the margins as you interact with the author; promotes easy review! You might consider doing a brief book review to keep on file.
- \* photocopy pages that are important to you and keep them on file for future reference; this would apply for sermon illustrations as well.

Whatever you decide about your reading schedule, just make sure that it is a discipline you maintain throughout your ministerial life (please see the bibliography for suggested pastoral reading).

### **4) The pastor’s personal library**

#### **a) The importance of the pastor’s library**

This is the place where you will spend much of the rest of your life. Therefore, it will pay you rich dividends to develop the most extensive library you possibly can. And money should be no object! Ralph Turnbull once told our class, “Sell your bed if you have to in order to buy the books that you will need!” (Ralph is the editor of Baker’s Dictionary of Practical Theology).

Most of the great preachers were also great students and had extensive libraries. For example, Charles Spurgeon had over 12,000 volumes and a personal librarian/secretary to do research for him.

So get into the habit of buying books, and do so the rest of your life. Remember, this is an eternal investment! Secure the resources you will need so that you can do proper research.

**b) The suggestions for building the pastor's library**

Let me offer a few practical suggestions to assist you:

- \* commit yourself to building the largest library you possibly can!
- \* keep receipts of all your book purchases (possible tax deduction)
- \* always be on the lookout for bargains! And when you find one, don't hesitate to make the purchase
- \* buy the very best that you can buy (i.e. purchase the books that have really stood the test of time; purchase the classic works; purchase the primary sources, what everyone else is quoting from)
- \* be diversified in your purchasing; you will need to cover the entire field (e.g. some commentary, some theological, some biography, etc.)

**5) The pastor's personal filing system**

**a) The importance of a filing system**

A filing system is extremely important and it will save you hours of time in the future. This will enable you to develop a personal system whereby you can save, store and retrieve what is important.

Don't make the assumption that you will remember what you have heard, or something you have read. There are so many valuable quotes and pieces of information that you will quickly forget unless you take the time to record them and properly file them.

**b) The suggestions for developing a filing system**

I would recommend that you get a steel cabinet (at least a two-drawer) and then develop your own system. You might:

- \* file things according to the book of the Bible they relate to (e.g. you discover something that offers great insight into a passage in the book of Hebrews, so you file it under the book of Hebrews)
- \* file things according to topics (e.g. divorce, Holy Spirit, history)
- \* file things that will help you illustrate future sermon points

\* file all your own research; sermons, Bible studies; funeral-weddings

## **6) The pastor's personal schedule**

### **a) The difficulties of the pastor's schedule**

The difficulty is simply a lack of time to get accomplished all that must be done! The pastor's life is going to be extremely busy, even hectic at times! There is always something to be done, and there is always something more that you could do! The busyness of the pastor's life is something that he must learn to accept and deal with properly.

### **b) The importance of careful planning**

Due to the busy schedule and varying demands, the pastor must be a very careful planner of his time. He must learn to schedule his days, weeks, months and even years. The following is a picture of the typical day in the life of the pastor, revealing the necessity of careful planning:

6-10 AM      plan to be in your study (take no calls/appointments)

10-12 AM    plan to be in your office (get done quickly what really needs to be done; prioritize; use secretary)

12-2 PM     have lunch with your wife; staff; businessman; etc. (also a valuable time for scheduling counseling/meetings)

2-5 PM      plan to be in visitation (home and hospital) 2-3 days per week; plan to be in counseling the other 2-3 days

5-7 PM      have dinner with your family (may include church members from time to time, but keep family time special)

7-9 PM      plan to conduct church services (including Bible studies, prayer meetings, various church meetings, fellowships)

9 - ?        possible study time or emergency calls

Then there are the unusual emergencies, the hospital calls at awkward hours, the funerals to conduct, the marriages to perform, and the many routine problems that demand **your** attention as the pastor of the church. Careful planning, and yet sensitive flexibility, will guide the wise pastor toward effective ministry!

## 7) The pastor's need for schooling

### a) The importance of schooling

I feel that it is extremely important to be properly trained for the Christian ministry.

\* not that formalized training is God's total answer to equipping people for effective ministry

\* but it does enable one to study under those who have been taught of God in their particular areas of expertise

So some formal type training is going to be necessary, even essential, to proper preparation for the ministry. It may not be as extensive as a 3-4 year full time seminary program, but it should certainly cover the basics of Bible, theology, hermeneutics, church history, apologetics, sermon preparation, counseling, etc.

### b) The proper perspective on schooling

I also think it is very important to maintain a balanced perspective in the value placed upon formal schooling.

\* on the one hand, schooling alone **does not** prepare one for ministry; a degree **does not** guarantee anointing!

\* on the other hand, not going to school **does not** guarantee anointing either; and a degree from school **does** indicate the desire/attempt to prepare!

#### **The solutions:**

WE NEED TO BE THOROUGHLY TRAINED  
ACADEMICALLY!

WE NEED TO BE TRAINED PERSONALLY  
AS MEN OF GOD!

WE NEED TO BE TRAINED PRACTICALLY  
FOR THE TASK!  
WE NEED THE SPIRIT'S ANOINTING TO BE  
EFFECTIVE!

## 8) The pastor's need for continuing education

### a) The importance of continuing education

This has probably been stressed enough thus far, but don't forget that every pastor must continue to study! You cannot grow stale! And the **only** way to prevent any decline is to continue growing, to broaden and deepen your understanding of the truth, to keep yourself refreshed and

revived, to keep yourself well informed as the leader of your staff and congregation.

**You must remain on the “cutting-edge” by continuing to learn and grow!**

**b) The suggestions for continuing education**

I would suggest that you take advantage of the many options that are available to pastors. You can attend pastor's conferences; special seminars and work shops; retreats for pastors. You might also consider attending classes at a local Bible College or Seminary.

However you might choose to do it, keep yourself challenged to continue pursuing personal growth and ministry training.

**9) The pastor's pursuit of excellence**

The pastor **must never** settle for “second best” or become mediocre in his ministry. Rather, he **must continually** strive for excellence! It is God who has called you, placed you in the ministry, and has a great purpose He desires to accomplish. But now you must do your part in terms of walking in your high calling, and pursuing ministerial excellence.

- \* so remember the nature of your unique calling!
- \* so remember the sacred office God has placed you into!
- \* so remember the possibility of growing stale and lukewarm
- \* so remember the possibility of becoming merely “professional!”
- \* so remember the judgment seat of Christ where you will give account!

**GIVE THE CALL OF GOD YOUR FULL CONCENTRATION AND COMPLETE DEDICATION! AND GIVE YOUR MINISTRY YOUR ENTIRE HEART AND ALL YOUR LIFE!**

## **SELECT BIBLIOGRAPHY OF RECOMMENDED BOOKS FOR THE PASTOR'S READING**

1. Alleine, Joseph. An Alarm to the Unconverted. Baker, 1979 reprint.  
(written in the early 1800's, this book is a forceful warning to the unsaved and will stir the pastor's heart to "do the work of an evangelist")
2. Barnhouse, Donald. The Invisible War. Zondervan, 1965.  
(this book explores in detail the great conflict that is taking place in the spiritual realm; describes the origin of the battle, man's involvement, etc.)
3. Baxter, Richard. The Reformed Pastor, Banner of Truth, n.d.  
(written by a Puritan pastor who lived from 1615-1691; an excellent study for the serious pastor since it covers almost every aspect of pastoral work)
4. Berkhof, Louis. The History of Christian Doctrine. Banner of Truth, 1937.  
(this is an excellent treatment of the subject and should be read to deepen the pastor's understanding of how the faith we preach has been developed)
5. Boettner, Loraine. The Reformed Doctrine of Predestination. Pres. & Ref., 1932.  
(this is an excellent work that will provoke one's thinking; even if you do not agree with all the author says, you will better understand the issues)
6. Bounds, E.M. Power Through Prayer. Baker 1963.  
(this is a superb masterpiece on the importance of prayer in the life of the preacher; this is must reading since prayer is so neglected in the ministry)
7. Bridger, Jerry. The Pursuit of Holiness. NavPress, 1978.  
(this is a fairly brief work, but it covers this subject in a profound and Biblical manner; it presents the Biblical case for the doctrine of holiness)
8. Bruce, F.F. New Testament History. Doubleday, 1971.  
(this is a very thorough and helpful work on the subject; scholarly work)
9. Bunyan, John. The Pilgrim's Progress, (variety of editions in print today).  
(this is the great classic work by this famous Puritan writer; the book is a beautiful allegory of the Christian's journey to heaven; must reading!)
10. Calvin, John. Institutes of the Christian Religion (2 vols.). Westminster, 1977.  
(the classic work by the theological leader of the reformation; it is most important to read Calvin first-hand since all other theological works quote him; also, you may be surprised at what you discover about this great man)
11. Chafer, Lewis Sperry. Grace: The Glorious Theme. Zondervan, 1922.  
(this book of several hundred pages presents the theme of grace in a manner that is informative and inspiring; can we preach grace if we don't know it?)
12. Chantry, Walter. Today's Gospel: Authentic or Synthetic? Banner of Truth, 1970.  
(a provocative analysis of both the gospel itself, and the methodology that is adopted to present it, in the modern church of this century)
13. Custance, Arthur. The Sovereignty of Grace. Presbyterian & Reformed, 1979.



(this is a marvelous work on the sovereignty of God in salvation; the author is a profound and original thinker and the reading will prove beneficial)

14. Denny, James. The Death of Christ. Klock and Klock, 1982 reprint.  
(this work was done early this century by a great Biblical scholar; it is a classic work on the nature of a vicarious substitutionary penal atonement, a doctrine that is quickly fading today in the face of increasing liberalism)
15. Edwards, Jonathan. The Complete Works of Jonathan Edwards (2 vols.). Banner of Truth, 1974 reprint.  
(this is the only complete works of this great American theologian and pastor that is currently in print; Edwards is must reading and will deeply inspire every pastor; Martyn Lloyd-Jones said he would make this required reading for every pastor above every other book available to the pastor)
16. Forbush, William. Fox's Book of Martyrs. Zondervan, 1926.  
(an excellent work that presents the reality of the persecution against the church; this will have a sobering affect upon all who read it!)
17. Hunter, Bingham. The God Who Hears. InterVarsity Press, 1986.  
(this is a recent work on prayer that is destined to be a classic; it will challenge the reader with its profound insights and practical approach)
18. Jackson, Jeremy. No Other Foundation. Crossway Books, 1980.  
(the author deals with relationships of the events of church history and evaluates every time period in light of the overall progressive flow of history)
19. Lewis, C.S. Mere Christianity. Macmillan, 1943.  
(this presents one of the greatest apologetics of the Christian faith; will stir the pastor's thinking while challenging him in the area of apologetics)
20. Lloyd-Jones, Martyn. Preaching and Preachers. Zondervan, 1971.  
(this is a very helpful work dealing with the person of the preacher, the preparation for preaching and the primacy of preaching in the pastoral ministry; in addition, all of his other books will be worth your reading)
21. Luther, Martin. The Bondage of the Will. Revell, 1957.  
(this is a classic work by the great reformer; the book consists of the dialogue between Luther and Erasmus on the question of the will's freedom)
22. Owen, John. The Death of Death in the Death of Christ. Banner of Truth, reprint.  
(this classic work by one of the greatest Puritan theologians is available as a single title or in Owen's complete works; profound and provocative!)
23. Packer, J.I. Knowing God. InterVarsity Press, 1973.  
(this is a modern work on the attributes of God that will be considered a classic in the future; must reading for every pastor and his people)
24. Penn-Lewis, Jesse. War on the Saints. Lowe, 1973 reprint.

(a controversial work on demonology, but every pastor should be familiar with this subject; the abridged edition deletes every reference to Spirit baptism)

25. Pink, A.W. Practical Christianity. Baker, 1974.  
(an exceptional work on the nature of the true spiritual life & holy living)
26. Pinnock, Clark. Biblical Revelation. Presbyterian & Reformed, 1971.  
(an exceptional work dealing with the essential issues of bibliology; must!)
27. Ryle, J.C. Holiness. Baker, 1979.  
(this is one of the most important works on this subject written by a great scholar of last century; it will prove personally beneficial to the pastor)
28. Schaeffer, Francis. The Complete Works of Francis Schaeffer. Crossway, 1982.  
(all of the author's works are contained in this 5 volume set; every pastor should be familiar with the contribution of this great modern thinker)
29. Shedd, William. The Doctrine of Endless Punishment. Banner of Truth, 1986 rep.  
(important reading for a generation that no longer believes in this truth!)
30. Sproul, R.C. The Holiness of God. Tyndale, 1985.  
(an exceptional work on this particular attribute of God; very challenging; in addition, all the works of Sproul are provocative and yet very practical)
31. Spurgeon, Charles. Lectures to My Students. Zondervan, 1954 reprint.  
(this book is a series of lectures given by Spurgeon to his own Bible college students; contains great insights into the work of pastoral ministry; all of Spurgeon's other works would also be beneficial to the pastor as well)
32. Stott, John. The Cross of Christ. InterVarsity Press, 1986.  
(this is a recent work that presents a solid Biblical case for the "old paths" related to the cross and the redemptive work of Christ; in addition, every pastor would benefit greatly from any of Stott's writings)
33. Tozer, A.W. The Knowledge of the Holy. Harper & Row, 1978.  
(a superb work on the attributes of God written from a devotional style; contains profound theological insights that will bless the pastor's life; Tozer's other writings. Although devotional in nature, are challenging)
34. Turnbull, Ralph. Baker's Dictionary of Practical Theology. Baker, 1967.  
(a pastoral reference work that contains sections on Biblical hermeneutics, preaching, counseling, and other pastoral responsibilities)
35. Warfield, Benjamin. The Person and Work of Christ. Presbyterian & Reformed.  
(this is another classic work on the subject; the author is thorough and presents a Biblical case that will stand up against the modern critics; in addition, all the other works by Warfield are worth the pastor's time)
36. Wiersbe, Warren. Real Worship. Nelson, 1986.

(this is one of the most profound books available today on this subject; it contains a fresh look at the meaning of true worship; very challenging!)

37. Wiersbe, Warren. Walking With the Giants. Baker, 1976.  
(this book, and its companion volume (Listening to the Giants, is meant to be a practical guide for preachers to enable them to broaden their reading in the pastoral field; a very interesting and helpful work)

## 2. The Vision of the Pastor

### A. The nature of pastoral ministry

#### \* general pastoral vision

The Lord will give to every pastor a general pastoral vision. This will be consistent with the general calling to pastoral ministry and will involve the pastor's vision to serve the Lord, to feed the flock, to care for the saints, to reach his community for Christ, etc. The pastor will always function in relation to this overall vision. When the vision goes 'out of focus,' the pastor will lose a sense of direction and of purpose. Thus he must remain in intimate fellowship with God as the means of maintaining the vision, keeping it current in his life, and renewing it when it fades.

#### \* particular pastoral vision

The Lord will also impart to every pastor a particular pastoral vision. This will be consistent with his specific calling and unique giftedness. It may be referred to as a "personal burden" or a "deep desire" within his heart, and all that the pastor does will in some way relate to or express this vision. In fact, he will begin to develop his entire ministry and pastoral emphasis in relation to this vision. When this vision goes "out of focus" the pastor will feel frustrated, maybe even depressed and discouraged. For he will only find fulfillment in his pastoral ministry as he sees this vision impacting the lives of his people.

#### \* understanding and communicating the vision

This two-fold vision is what will motivate the life and ministry of every pastor. Therefore, the pastor must understand the nature of this vision in his own life, and he must be willing and able to communicate it to his people. He will never be as effective as he might be if his people do not understand or capture his vision. So, the pastor must:

- \* understand his own vision
- \* help his people see the vision
- \* help his people understand the vision
- \* encourage his people to join with him in the vision

#### \* the testing of the pastor's vision

The following represent the nature of the pastoral vision, and thereby the means by which any supposed pastoral vision may be tested. Since it is critical that the pastor understand the nature of his own vision and calling, the following points may prove beneficial:

- \* it must be consistent with all Biblical revelation

- \* it **must** be consistent with God's general revealed purposes
- \* it **must** be consistent with the pastor's personality, ability and gifts
- \* it **must** ultimately be accepted by other people or it will not be realized

Paul made the bold assertion that he "was not disobedient to the heavenly vision" in his life and ministry (see Acts 26:19).

## **B. The necessity of a "guiding philosophy"**

### **\* the relationship between the vision and the "guiding philosophy"**

Once the pastor understands the nature of his own vision, and communicates it successfully to his congregation, there is the absolute necessity of developing a Biblical basis that will guide the group toward the realization of the vision. There is an old saying that "nothing good just happens," and I think that is applicable in this discussion. The Lord gives the vision **and** the Lord will guide the pastor and congregation through the necessary steps towards its fulfillment. Thus the development of a "guiding philosophy" will keep everyone "in check" in relation to Biblical principles and the vision itself.

### **\* the necessity of the "guiding philosophy"**

The pastor may know his own vision, and see it clearly enough, but have no idea how to go about making it a reality. He may have difficulty in communicating it to others; he may have difficulty in developing it in his church; he may experience difficulty in maintaining the vision and thus keeping on track; and he may have great difficulty in involving others in the process towards realization of the vision. The point is this: the pastor **must** develop a step by step guiding philosophy in order to minister effectively in relation to the God-given vision. Otherwise he will lose the vision, his sense of purpose, and ultimately experience defeat and failure.

### **\* the reasons for developing a guiding philosophy**

The development of a guiding philosophy in ministry, in relation to the pastoral vision, is also important for the following practical reasons:

- \* far too many pastors become slaves to "the tyranny of the urgent"
- \* far too many pastors simply work from "crisis to crisis"
- \* far too many pastors are overly influenced by the "current fad"
- \* far too many pastors yield to the most powerful members in the church
- \* far too many pastors bow to the traditions established in the church

In each of these cases, the pastor is simply "caught up" with the work.

He is not really going anywhere, the church is not moving forward, and even the sincere attempt to maintain the work will result in its demise! The result is a pastor who wanders from church to church, always looking for greener pastures, but never discovering any fulfillment in ministry!

**\* the overall importance of developing a guiding philosophy**

Every pastor must have something more significant, more substantial and more stable than what was just described. He must minister in relation to his vision and calling, so he must clearly define it for others so they can understand and subscribe to it. If he does not, his ministry will be like a ship adrift on the sea, without any anchor or mooring!

The guiding philosophy will bring a sense of purpose and stability to his ministry, and it will bring people together to accomplish the goal!

**C. The need to develop the guiding philosophy into the life of the church**

The guiding philosophy will simply be the unfolding outline and steps of the pastor's personal vision and calling. But the actual formulation of the guiding philosophy should incorporate the contributions of the leadership and congregational members. Therefore, although the vision may be primarily the pastor's, the actual formulation is best accomplished by the entire leadership, and the entire congregation must ultimately endorse it. Thus the guiding philosophy of the church will be considered as a "we" statement, rather than merely expressing the pastor's personal convictions. The following steps would be basic to incorporating the guiding philosophy into the life of the church:

**\* the primary contribution of the pastor's vision**

This is where the pastor must understand and adequately communicate his vision. He must bring the necessary leadership to commence the actual formulation of a guiding philosophy. He will have the single greatest, and most important, contribution to the entire process. But at the same time, he must not limit the vision or the guiding philosophy to his own understanding, to the exclusion of all others. Even though he may be a Godly man, he is subject to personal prejudices, preferences, narrowness, weakness, etc. In other words, he has his own blind spots that will be detrimental to his ministry unless they are corrected by others.

**\* the secondary contribution of the leadership of the church**

This is where the pastor will work very closely with the God-ordained leadership of the church. He is definitely the leader, but he must also learn to function as a "team member." It will take the insight, wisdom and mutual counsel of the entire group to establish a satisfactory statement of the guiding philosophy of the church. The pastor must be patient, taking the necessary time to explain his vision, answer the many questions, and instruct from the Scriptures. He must also be very willing to listen to the input of the group, working with them until a satisfactory resolution is found. The time will be well-spent, for the leadership will

be supportive of the pastor and will be of tremendous assistance in winning the support of the entire congregation.

**\* the additional contribution of the congregation**

This is where the pastor, with the cooperation and support of the entire leadership, will begin to make known to the congregation the nature of his vision and calling, and the guiding philosophy that will make it a reality in the life of that church. This is a tremendous opportunity to teach people Biblical truth, assist them in understanding it, and then involving them in both the discussion and practical expression of that truth. The pastor and leadership **must** listen to the congregation, being sensitive to their input, experience and wisdom. The actual statement may go through several revisions before it is actually presented in final form to the congregation. Eventually, the body itself will either affirm or reject the direction of the church leadership.

THE GUIDING PHILOSOPHY WILL PROBABLY BE INITIATED BY THE PASTOR'S VISION!

THE GUIDING PHILOSOPHY WILL PROBABLY BE DEVELOPED BY THE CHURCH LEADERS!

THE GUIDING PHILOSOPHY WILL BE CONFIRMED BY THE ENTIRE CONGREGATION!

**D. The practical steps to developing a guiding philosophy statement**

There are several practical steps that should be followed in the actual development of the guiding philosophy statement of the church. The following would comprise the basics:

**1) The first step is to seriously consider beliefs and calling**

What is it that you truly believe?  
What do you believe the Scriptures actually teach?  
What do you consider to be truth of vital importance?  
What is your personal calling as a pastor?  
What is the general calling of God upon the church?  
Are we as a group of people really willing to obey the Lord?

**2) The second step is to seriously consider why this church exists**

What does it mean to be a Christian?  
What does it really mean to be part of a church?  
What is the purpose for our being in existence as a local church?  
Do we exist for the right reasons in the first place?

**3) The third step is to seriously consider the direction desired**

Why are we in our present condition?  
What will be the outcome of our current direction?

What is the will of God for our future direction?  
What are the goals of our church in relation to God's will?

**4) The fourth step is to seriously consider what it will take to get there**

How will we actually accomplish the goals we desire?  
How will we mobilize our people and resources to accomplish these goals?  
What are the realistic obstacles and hindrances before us?  
Can we realistically accomplish what we desire?

**5) The fifth step is to seriously consider how each member participates**

What are the people resources at our disposal?  
How do we develop our people and their gifts?  
What is the actual role of each leader? (pastor, elder, deacon, etc.)  
What is the actual role of each support person? (Sunday school, etc.)  
What is the actual role of the remainder of the congregation?

**6) The sixth step is to actually communicate the philosophy to the church**

How do we (leadership) communicate this philosophy?  
How can we best teach our people the essential principles?  
How can we best lead them into full acceptance of this philosophy?  
How can we convince them that their participation is essential?  
How can we give them sufficient training and opportunity?  
How can we develop them to their fullest potential?

**E) The pastoral and church vision then implemented**

The church that is has gone through this process now has a reason for their existence, a sense of definite purpose, and an understanding of how they will accomplish their purpose, thus fulfilling their reason for existence. This can be communicated to prospective members who are looking for a church home, and even to the community at large who are looking for a church home, and even to the community at large who are wondering what makes your church special or unique. This church can now function properly and effectively in the following manner:

- \* they gather together for the purpose of learning about God
- \* they gather together for the purpose of worshiping God
- \* they gather together to be equipped to serve God
- \* they are sent into the world (near and far) to serve God

This church can function in terms of God's purpose, in unity and harmony, to fulfill what God desires. This is a church that is "ministry conscious" rather than "self-conscious." This is a church that would be on the move, carrying out the will of God corporately, being a "force" for God in the world, rather than a "field;" being an "army" for God in the world, rather than primarily a "hospital" (see Love,



Acceptance and Forgiveness, by Jerry Cook, Regal Books, 1979, pages 35-54, for further details regarding this concept for the local church).

*“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive, but speaking the truth in love, may grow up in all things into Him who is the head – Christ – from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”*

*Ephesians 4:11-16*

## A. ILLUSTRATION

### CHURCH A

"Our goal is 10 converts this year".

Church "A" is wishing.

### CHURCH B

"Our absolute is to go into all the world"

Our purpose is to win our community to Christ

Our objective is to share the claims of Christ to an adult in each home in xyz housing project.

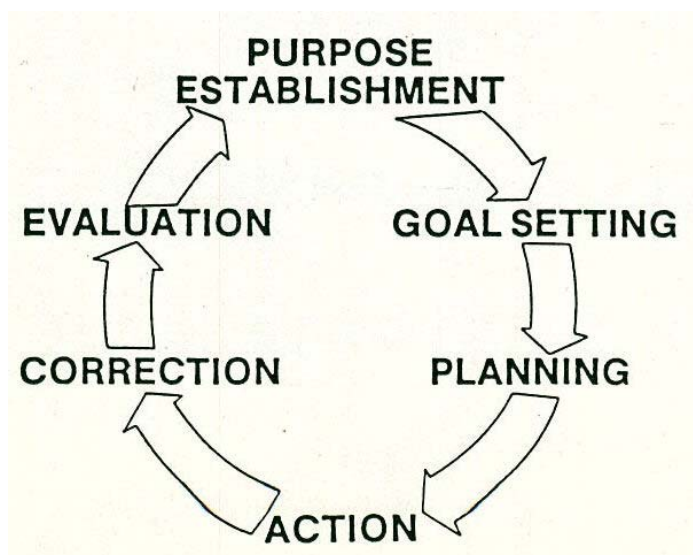
Our goal is to train evangelists to share their faith.

Our method is to go two by two to each home on Tuesday evening."

Church "B" is doing proper management work.

## B. STEPS IN PLANNING:

1. Establish a mission statement.
2. Determine a mission statement (SIBKIS)
3. Establish goals:
  - a. definable (specific but flexible)
  - b. measurable (by temporal and eternal standards)
  - c. accomplishable (by the grace of God)
4. Determine a workable plan:
  - a. consider alternative methods and resources
  - b. prioritize



## **SELECT BIBLIOGRAPHY OF WORKS ON THE NATURE OF THE CHURCH**

1. Cook, Jerry. Love, Acceptance and Forgiveness. Regal Books, 1979.  
(this book is a helpful “eye-opener” to the true nature of the church;  
written by a pastor expressing insights from his personal experience)
2. Getz, Gene. Sharpening the focus of the Church. Moody Press, 1974.  
(this book explores the nature of the church and its functioning according  
to the New Testament pattern; very helpful and practical suggestions)
3. Hayford, Jack. The Church on the Way. Chosen Books, 1982.  
(this is the account of the birth and growth of this church; helpful in that it  
brings a pastoral perspective to the working of the local church)
4. Kuiper, R.B. The Glorious Body of Christ. Banner of Truth, n.d.  
(explores every aspect of the nature of the church; this is a very helpful  
work on the church and the various ministries within the church)
5. Lloyd-Jones, Martyn. Christian Unity (vol. 4 of 8). Baker, 1980.  
(this work is an exposition of Ephesians 4:1-16 in the author’s commentary  
series on Ephesians; very keen insights; provocative; challenging)
6. MacArthur, John. Body Dynamics. Victor Books, 1983.  
(the sub-title to this work probably best describes it: “blueprint for the  
church as a body – a fresh and exciting look at what the church can be”)
7. Ortlund, Anne. Love Me with Tough Love. Word Books, 1978.  
(written primarily to instruct and encourage the development of small  
groups, but contains great practical insight on the nature of the church)
8. Schaeffer, Francis. The Complete Works of Francis Schaeffer (vol. 4, “A Christian  
View of the Church”). Crossway Books, 1982.  
(this is a compilation of the writings of Francis Schaeffer that deal with  
this subject; this will greatly stimulate and challenge your thinking)
9. Snyder, Howard. Liberating the Church. InterVarsity Press, 1983.  
(a serious examination of how to set the church free from its tradition in  
order that it might minister effectively; contains many useful suggestions)
10. \_\_\_\_\_. The Problem of Wineskins. InterVarsity Press, 1975.  
(this is a look at the traditional church and the way it customarily functions  
as compared to what the Bible teaches; a useful work)
11. Stedman, Ray. Body Life. Regal Books, 1972.  
(this is the classic work that introduced the “body life” concept to the  
current generation; profound insights on body ministry & spiritual gifts)

### 3. The Leadership of the Pastor

#### A. The pastor as spiritual leader

##### 1) The pastor's character qualifications (1 Tim. 3:1-7)

There are certain definite requirements that must be evident in one's life before he can assume the position of pastor. The requirements are listed specifically in 1 Tim. 3:1-7 and Titus 1:5-9. In reviewing the characteristics mentioned, it is important to note the following:

- \* they are all specific character qualities
- \* they are not talents, abilities, gifts or personality temperaments
- \* these qualities will be produced by the work of the Holy Spirit

These character qualities are essential, they are mandatory for every pastor throughout his entire ministry. It is by these qualities that the pastor is qualified for church leadership (these qualities are described in detail in the book The Measure of a Man by Gene Getz). Thus every pastor (potential or actual) **must** examine himself by this Godly standard.

##### 9) The pastor's spiritual qualifications (Acts 6:3, 5)

There is also a definite supernatural anointing that is essential for effective pastoral ministry. This is expressed in the Acts passages indicated and in other portions of Scripture. In reviewing this particular characteristic, it is important to note the following:

- \* this is an anointing that goes beyond the inward character qualities
- \* this anointing is not gradually developed or produced in one's life
- \* this anointing is a supernatural endowment of God's power in one's life

This anointing is essential for all of ministry; not merely for preaching alone, but also for evangelism, counseling and even spiritual leadership in the church. A pastor **must** have this in order to lead the congregation, leaders and staff (this anointing is described briefly but pointedly in the final chapter in Preaching and Preachers by Martyn Lloyd-Jones; this author develops the theme much more extensively in his work Joy Unspeakable)

(please refer to the additional material "Contrasting Natural and Spiritual Leadership" by Oswald Sanders)

### **3) The pastor's style (1 Peter 5:1-7)**

There is a definite leadership style that is taught in scripture and modeled by Jesus. This passage reveals several important matters about the pastor's leadership in the local church:

- \* the pastor must reveal a willing heart to lead the flock
- \* the pastor must lead with the proper motives
- \* the pastor must lead by actually serving

This is a style of leadership that is quite contrary to that demonstrated in the world. The wise pastor will lead his people by serving them and laying down his life for them. In other words, this type of leader is also a discipler of other people (this style is expressed in a marvelous way in the book The Training of the Twelve by A.B. Bruce).

(please refer to the additional material "Boss or Leader")

## **CONTRASTING NATURAL AND SPIRITUAL LEADERSHIP \***

### **NATURAL**

Self-confident

Knows men

Makes own decisions

Ambitious

Originates own methods

Enjoys commanding others

Motivated by personal  
Considerations

Independent

### **SPIRITUAL**

Confident in God

Also knows God

Seeks to find God's

Self-effacing

Finds and follows God's Methods

Delights to obey God

Motivated by love for God  
and man

God-dependent

**\* Taken from "Spiritual Leadership" by J. Oswald Sanders, P. 38**

# Boss or Leader?

The boss drives him men;  
    The leader coaches them.  
The boss depends on authority,  
    The leader on goodwill.  
The boss inspires fear;  
    The leader inspires enthusiasm  
The boss says "I",  
    The leader says "We."

The boss says: "Get here on time";  
    The leader gets there ahead of time.  
The boss fixes blame for the breakdown.  
    The leader fixes the breakdown.  
The boss knows how it is done;  
    The leader shows how.  
The boss says "go,"  
    The leader says "Let's Go."

The boss uses people;  
    The leader develops them.  
The boss sees today;  
    The leader also looks at tomorrow.  
The boss commands;  
    The leader asks,  
The boss never has enough time;  
    The leader makes time for things that count.

The boss is concerned with things;  
    The leader is concerned with people.  
The boss lets his people know where he stands;  
    The leader lets his people know where they stand.  
The boss works hard to produce;  
    The leader works hard to help his people produce.  
The boss takes the credit'  
    The leader gives it.

*Author Unknown*

#### **4) The pastor's example to other people (John 13:1-17)**

This is closely related to the previous topic, but its slight difference is worth noting. The pastor doesn't only lead by serving other people, but he also leads by being an example to other people. The great example of this is Jesus Himself, who led other people not just by telling them but primarily by showing them. He gave them a living example of exactly what He was talking about. For example,

- \* He lived and demonstrated the life of love He taught
- \* He washed the feet of His followers as an act of servanthood
- \* He died on Calvary as an expression of submission to God's

The point is, don't be a pastor who simply informs, instructs and "tells" others what they should be doing. They will begin to resent your leadership. Rather, be an example to your staff, board and general congregation. You demonstrate what is to be done and then invite them to join with you as you do it!

#### **5) The pastor's selection of leadership help (2 Tim. 2:2)**

It is a "given" that you will need leadership help in your pastoral ministry (don't be like Moses who found this out the hard way). But you **must** be very careful in your selection of leadership help, and you must follow the precise Biblical guidelines:

- \* Paul told Timothy to exercise great caution in this area
- \* Paul told Timothy very expressly what kind of person to avoid
- \* Paul told Timothy exactly what kind of person to select

A mistake in this area, or not dealing with leadership problems once they surface, can cost you your ministry. I know this from my own experience! The following suggestions are brief, but they are basic to leadership selection:

- \* select leadership that will support you, your calling your vision and your overall ministry
- \* select your leadership only according to the Biblical guidelines
- \* select your leadership slowly; examine their lives over a lengthy period of time, and in a variety of situations
- \* select your leadership and then train and test them; put them in a training program or leadership apprenticeship program



\* select **only** those who pass the test/probationary time thoroughly

\* select them again (i.e. allow them to continue in leadership) **only** as they demonstrate that they are completely qualified and an asset

## **B) The pastor as church manager**

### **1) The pastor's administration/management oversight**

There is the necessity, even the urgency, for proper church management, especially in light of the great abuse in this area so prevalent in the media today. The church has come under great suspicion because of the many ministries that have shown great misuse of financial responsibility. In addition, the business world in general (e.g. the church is a legal corporation) and the laws that regulate business and tax structure are increasingly complex, thus demanding managerial expertise.

There are a variety of management problems that the pastor must learn to deal with. Many pastors are very unprepared and untrained in this area. Although they may have an anointed teaching gift, they cannot balance their personal checkbook! Thus every pastor should examine himself in this area if he feels called to a senior pastoral ministry, for his inability to manage efficiently and effectively will ultimately be the downfall of an otherwise anointed ministry.

(please refer to the additional material "Twelve Church Management Problems" for a brief survey of what pastors consider to be problems)

The best advice I can give you is this:

\* If you are naturally gifted in this area, take the time to develop your skills in the pastoral ministry arena

\* If you are unskilled in this area, then take the time to learn the basic skills of sound management and put them into practice in your home

\* if you are unskilled in this area, then be prepared to surround yourself with several other people who are (but learn all you can so you won't be completely dependent upon others)

(please refer to the additional material "Introduction to Management")

### **2) The pastor's business procedure**

It is my personal conviction that there must be a "business-like" approach to running the church of God. It is also important that **both** of the following extremes be avoided:

\* the church is only an organization

The one with this mentality will probably run the church too professionally; possibly with too much business emphasis; and the management will be too formal, mechanical and rigid.

**But also remember that the church is a legal corporation!**

\* the church is only a living organism

The one with this mentality will probably run the church too relaxed or “low-key;” possibly with the “fly by the seat of your pants” approach, with little or no emphasis upon usual and accepted business procedure!

**But also remember that the church is a living organism!**

So the church must be run with an understanding of, and an appreciation for, both concepts. So every pastor should follow Biblically based business procedure. He must lead the church into obeying the laws of God and the laws of the government. The church must act responsibly in keeping accurate records, in maintaining its possessions, in the handling of its finances, etc. The church must always be above reproach in all these matters pertaining to business.

**Don't get the idea that the church is above the law, or so unique that we are not obligated to express general courtesy in honoring the accepted practices of the business world!**

## **TWELVE CHURCH MANAGEMENT PROBLEMS**

According to a Gallup survey commissioned by Christianity Today, church administration is the activity that gives pastors the least satisfaction.

A survey I sent to 1,022 pastors in sixteen denominations identified the relative frequency with which pastors encounter twelve kinds of management problems. They ranked them as follows:

1. Development of lay leaders.
2. Recruiting and motivating volunteers.
3. Motivating church members to accept needed changes.
4. Budgets for operations, buildings and equipment, cash flow and appeals.
5. Maintenance of membership and financial records.
6. Planning and controlling effective use of my own time.
7. Fund raising for the church.
8. Church property management – maintenance, repairs, insurance, taxes, or payments in lieu of taxes.
9. Construction of new facilities.
10. Employee relations – recruitment, supervision, compensation.
11. Purchasing of materials, supplies and services.
12. investment of church funds – long and short term.

Forty percent of the respondents indicated they had no prior education or experience for church management problems. Eighty-seven percent think that theological schools should offer a course in church management, preferably using the case study method. Some commented that the courses and material now available are too general and/or theoretical. Others felt that most material is addressed to pastors or larger churches.

Fred Boyce  
Assistant Professor of Accounting  
JAMES MADISON UNIVERSITY

## INTRODUCTION TO MANAGEMENT

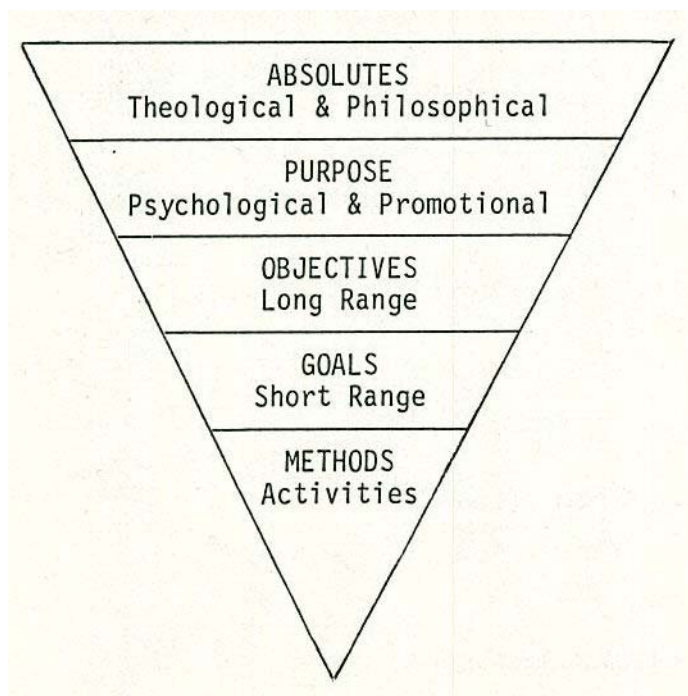
I. DEFINITION: Management is getting things done through other people.

It consists of:

1. PLANNING: Predetermining a course of action.
2. ORGANIZING: Providing structure to accomplish objectives.
3. LEADING: Causing people to take effective action.
4. CONTROLLING: Assuring that performance conform to plan.

II. PLANNING: "An intelligent plan is the first step to success. The man who plans knows where he is going, knows what progress he is making and has a pretty good idea when he will arrive. Planning is the open road to your destination. If you don't know where you are going, how can you expect to get there?"

Basil S. Walsh



Absolutes never change.

Absolutes determine the purpose. The purpose determines the objectives, etc. Notice that change is more common and easily accomplished on each lower level.

#### **10) The pastor's relationship with other people**

By far the single most important key to a successful ministry will be the pastor's personal relationship with other people. This will be true of his relationship with the entire congregation in general, and also of the leadership that joins with him in particular. It would be wise to learn and identify the different kinds of people you will be working with. It is also imperative that you learn how to work with all these various kinds of people in the most effective manner possible!

(please refer to the additional material "The Roles People Play")

The following suggestions represent the minimum skills that will be necessary for all pastors:

- \* learn how to delegate responsibility properly to others
- \* learn how to communicate accurately and effectively with others
- \* learn how to deal properly with "conflict resolution"

All the people skills that can be learned and mastered by the pastor will serve him well throughout the years of his ministry!

#### **4) The pastor's relationship with his board**

Every pastor is always going to have a relationship, of one kind or another, with the church board. It is in your best interest to make it a good working relationship. This will make or break the pastor in his ministry. Since the pastor will be the president of the corporation and the individual who chairs the board meetings, it is imperative that every pastor:

- \* learn how to work well with the board
- \* learn how to report to the board (i.e. communicate with them)
- \* learn how to chair and lead a board meeting properly

(please refer to the additional material "Four Invariable Foundation Principles" which also includes a summary of "Objects of Motion")

I recommend that every pastor take this aspect of his ministry very seriously, seek to learn to be as skillfully qualified as possible.

#### **5) The pastor's relationship with his staff**

The pastor who leads a growing congregation will eventually have a staff (e.g. a secretary, assistant pastors, and many others). This is a critical step of development in any ministry, and can also be one that "makes"

or “breaks” the church progress. The following recommendation should be considered when in this position:

- \* hire staff only when you actually need to do so (use the body!)
- \* hire staff very selectively, making sure they are the right person
- \* inform the person of the job description, requirements, expectations
- \* stay in close communication with all staff personal (verbal/written)
- \* keep the staff accountable to the description, requirements, expectations
- \* pay your staff what they are really worth and not merely what you can “get away with” under the guise of their “doing it for the Lord”

(helpful article: “How to Avoid Staff Infection” Eternity, April. 1978)

## **THE ROLES PEOPLE PLAY**

Below is a list of some of the roles people play in groups which is taken partially from D.M. Hall's book, Dynamics of Group Action. All Board and Committee members need regularly to evaluate their own involvement.

- A. Orientator.** The orientator seeks to help the group and guide it through the various problem solving steps in order that it may reach a satisfactory solution. He asks the right questions to help keep the group on the track.
- B. The Facilitator.** The facilitator has been called a fact giver, a specialist, an expeditor, a summarizer, and a resource person. He serves a group in keeping communication channels open. He asks for and gives facts, etc. He is careful not to talk more than one-fifth of the time and tries to liberate the best in everybody rather than to display the best of himself.
- C. The Encourager-harmonizer.** This warm, friendly person gives sympathetic response to individual needs. He feels the group should work in a cooperative venture instead of in a battle and he does all he can to bring harmony. He understands that aggressive persons may use humor to attack or demoralize, to defend themselves, to avoid criticism, and to evade responsibility.
- D. Recorder.** The recorder keeps the minutes and other official records of the group and reports the happenings of the group to outside persons.
- E. The Observer.** Groups that take time to ask themselves, "How are we doing?" are on the road to maturity. No time will be more valuable than that spent in analyzing activities.
- F. Aggressor-dominator.** This person attempts to rule by fear, threatening or attacking the well-being, knowledge, skills, acts, feeling, or value attitudes of others. Or he may attempt to manipulate others or to put something over on the group by flattery, by continual promises, by alliances, or by putting person against person or group against group. He cleverly uses humor to attack others in order to defend himself.
- G. Censor-blocker.** This individual resists change because he fears his loss of status. He opposes beyond reason, obstructs, discourages, or blocks any action the group desires to take. He ignores statements of others, censors or withholds information and delays action by needless talking. He attempts to maintain social barriers. He may ask the group to surrender its right to his control.
- H. Blamer-dodger.** This person displays his lack of involvement in the group by cynicism, horseplay, or lack of interest. He fails to do his part and blames others for his shortcomings. He prides himself upon his tact and being able to "get by" by voting a job upon another.
- I. Devil's Advocate.** Believes he owes it to someone to always present the "other" side, to state why it won't work or why it can't be done. He has very little interest in harmonious progress and is either unprepared or is against any idea that is not his own.

## **FOUR INVARIABLE FOUNDATION PRINCIPLES**

1. Justice and courtesy to all.
  2. One thing at a time.
  3. The rule of the majority.
  4. The rights of the minority.
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## **OBJECTS OF MOTION**

1. main motion - to bring original business before the assembly.
2. To amend - to modify a question that is before the assembly.
3. To postpone indefinitely: (1) to dispose of a question for the session without voting on it directly; (2) it is used by the opponents of a question to determine their strength.
4. To refer to a committee - to secure the advantage of action by a smaller group, or of greater freedom in debate in dealing with a question.
5. To postpone to a certain time - to defer action on a question to a certain time.
6. Previous question - to suppress debate and bring the assembly to a vote.
7. To lay on the table: (1) to postpone a subject so that it may be taken up at another time during the same session; (2) to stop debate and suppress a question for the session, providing a majority cannot be secured to take the question again from the table.
8. To suspend a rule - to make temporarily possible an action contrary to the standing rules of order of an organization.
9. To withdraw a motion - to expedite business in case of a changed opinion by the maker of the motion.
10. Question of consideration - an objection to the consideration of a question to enable the assembly to avoid irrelevant, unprofitable, or contentious questions.
11. A point of order - to correct a breach of order or an error in procedure.
12. Appeal from decision of chair: (1) to invoke a rule which the chairman has ignored or misinterpreted; (2) to appeal to the assembly to over-rule the chairman on any rule where an opinion or a judgment may be exercised.
13. Special order - to set a specific time to consider a certain matter of business when all other things will be set aside.
14. Questions of rights and privileges - to secure to the assembly or any of its members some right with respect to safety, comfort, dignity, reputation, or freedom from disturbance.



15. To adjourn - to bring a meeting to a close.
16. To fix a time for the next meeting - to fix a time or place for reassembling.

### III. ORANIZING:

#### A. Ten commandments of good organization:

1. Definite and clear-cut assignments should be clearly stated for each position (Job Descriptions)
2. Assignments should always be coupled with corresponding authority and accountability established. (Delegation)
3. No change should be made in the scope or assignments of a position without a definite understanding to that effect on the part of all persons concerned. (Participation and Communications)
4. No person occupying a single position in the organization should be subject to orders and appraisal from more than one source. (The One-Boss Rule)
5. Orders should never be given to subordinates over the head of a responsible executive. (Follow the system)
6. Criticisms should be made privately. (Courtesy)
7. No dispute or difference between executives or employees as to authority or responsibilities should be considered too trivial for prompt and careful adjudication. (Urgent Action)
8. Changes, disciplinary action and corrections should always be approved and implemented by the executive immediately superior to the one directly responsible. (Developing Managers)
9. No one person should ever be required, or expected, to be at the same time an assistant to and critic of another. (Loyalty)
10. Every person should, whenever practical, be given the assistance and facilities necessary to enable him to maintain an independent check on the quality of his work. (Management Control)

- Adapted from American Management Association -

## **BIBLIOGRAPHY OF BOOKS PERTAINING TO PASTORAL LEADERSHIP**

1. Adams, Jay. Handbook of Church Discipline. Zondervan, 1986.  
(this is a handbook for pastors and church leaders who want to see how Scripture presents the process of discipline in the life of the church)
2. \_\_\_\_\_, Shepherding God's Flock. Zondervan, 1974.  
(this is an excellent resource that provides helpful information on every aspect of pastoral ministry; the last section of the book, over 200 pages in length, is devoted to the Biblical & practical instruction of leadership)
3. Bruce, A.B. The Training of the Twelve. Kregel, 1971 reprint.  
(this is a classic work that develops the relational and leadership methods used by Jesus in his close association with the twelve disciples; there are keen insights and timeless principles that should be learned and used)
4. Erwin, Gayle. The Jesus Style. Ronald Haynes, Pub., 1983.  
(this is a more recent work that brings forth the important message of the need for every pastor to be a servant; very practical in its approach)
5. Richards, Lawrence. A Theology of Christian Education. Zondervan, 1975.  
(although this is a work centered on developing a Christian education ministry in the local church, it does contain valuable insights on the role of the pastor in terms of leadership and personal relationships)
6. \_\_\_\_\_, A Theology of Church Leadership, Zondervan, 1980.  
(this work presents a comprehensive picture of church leadership; the book is helpful, although the author does emphasize the necessity of plurality leadership and other points which should be more fully considered)
7. Sanders, Oswald. Spiritual Leadership. Moody Press, 1967.  
(this is possibly the best work available today on the subject; the author is familiar with his subject, thorough in his approach and practical in his suggestions; every pastor would benefit immensely from this book)
8. Turnbull, Ralph. Baker's Dictionary of Practical Theology. Baker, 1967.  
(this work is intended to be a pastoral resource and includes extensive articles on various pastoral ministry subjects; there is an entire chapter on church administration and another on stewardship in the church)
9. Wemp, Sumner. The Guide to Practical Pastoring. Nelson, 1982.  
(this is just what the title suggests, a practical guide to the various aspects of the pastoral ministry; the book is not "in-depth" but there are helpful points here and there and several practical leadership suggestions; might be more useful to the young and inexperienced pastor)
10. White, John. Excellence in Leadership. InterVarsity Press, 1986.  
(this book is intended to give instruction in reaching one's goals in leadership by diligent prayer, inward courage and persistent determination)

## **4. The Pastor as Church Planter**

### **A. Introduction to the subject**

This subject involves the ministry of church planting, or church pioneering work as it is sometimes called. The New Testament classic example of this would be the Apostle Paul. As he penetrated the Gentile world with the Gospel, he planted many churches in a variety of cultures. It appears that this kind of work takes a unique call of God, a unique kind of person, and a personal dedication to the task that is unparalleled.

I want to discuss this subject and develop this theme for two very important reasons:

- 1) I want every person who is considering this kind of ministry to truly count the cost involved (see Luke 14:25-33)
- 2) I want to share the practical aspects of church planting that usually go unmentioned in the normal books of instruction on the subject

### **B. The procedure for a church planting ministry**

#### **1) The need to evaluate one's motives**

I think it is very important to ask the basic question, "Why begin a new work?" This is the necessary test and examination of one's own motives.

- \* Is there a new work actually needed (generally and specifically for the location one is considering)?
- \* Do you want to begin a new work for the right reasons?
- \* Are you definitely led by God to undertake such a venture?

It is possible to have a desire to begin a new work for some very wrong reasons. For example, consider the following:

- \* You can't work well with others so you venture forth alone.
- \* You have trouble with authority so you want to be in control.
- \* You have doctrinal ideas that are inconsistent with historical orthodox Christianity.
- \* You have procedural ideas that you consider to be novel or unique, and are not readily accepted by the existing church.

The point is simply this:

You **must** be willing to test and examine your motives, making certain that they are as pure as possible, and making sure that there is an undeniable call of God to do this new work!

## 2) **The need to determine genuine need for a new work**

Once it has been determined that one's motives are right, then how do you determine the need for a new church planting work in a specific location? I think the church planter **must** have a special leading of the Spirit, just as a missionary does, to a specific location where God would have him work!

Once a location has been selected, usually associated with a sense of burden and Spirit leading, there **must** be a practical testing of the reality of the call. The following are the practical suggestions that the church planter might consider:

- \* do demographic studies which will determine the population (and projected growth or decline) and where these people live
- \* do studies which reveal the social-economic status of the community and the projections for the future of that community
- \* do a study which will indicate the number and types of churches that currently minister within this location (also check the religious history of those churches and the spiritual life of the community)
- \* try to determine as much as possible the potential difficulties that will arise that might be unique to that area (e.g. a rural area vs. an urban area; a hostile attitude to newcomers; a hostile attitude to the church; city ordinances that might be difficult)
- \* try to determine if there are sufficient resources to begin a new work (e.g. are there meeting places; sufficient people; do you have the funds to begin a work and support your family? etc.)

These studies will help you answer the following important questions in an objective manner:

- \* **is there really a need for a church in this particular location?**

**\* is there really a need for another church in this location?**

**\* is there a need for the kind of church you envision in this location?**

The point is that there must be genuine need and not just “wishful thinking.” And the genuineness of need should be thoroughly tested! To many works begin with no substantial thought and investigation, and months later the pastor quits and the work fails; to the ridicule of the watching community and the bewilderment of God’s people!

### **3) The procedure to get the new work started**

The following ideas are intended to be suggestions as to a possible procedure for starting a new work. Obviously there are an unlimited number of ways to begin, with the best method being determined by the abilities of the planting pastor, the needs of the community, the uniqueness of the location, etc. However, the following are general enough that they may be confidently implemented in most church planting situations within our own culture.

\* I would suggest, even highly recommend, that the church planting pastor and his family move into the community in which they plan to minister (i.e. don’t attempt to develop a commuting ministry)

\* I would recommend that the church planting pastor plan to use his own home as the headquarters for the new ministry; there must be an official address for mailing, there must be adequate storage for church supplies that will be accumulated, there must be a meeting place for studies and counseling, etc.

\* I would then recommend that the pastor develop a home Bible study. However, don’t do this simply as a “means to an end,” with the goal to get a church going. Teach this study as effectively as possible, with the goal of really ministering to those who come, and allow God to fulfill His perfect purpose.

\* I would then recommend that the pastor begin additional Bible studies. Develop a different one on another evening. Develop another one at a different location as that possibility opens up.

\* Advertise these Bible studies in whatever means is available in your community (e.g. flyers, the local newspaper, telephone calling, knocking on doors, letters to community newcomers, letters to new mothers, billboards,

etc.

\* You may have the opportunity to begin “Good News Clubs” for children; or possibly something like a “Vacation Bible School” - seek any innovative way to minister to anyone in the community.

\* As you begin all of these projects get actively involved with the people and their families; **become a pastor to these sheep that God has brought your way!**

\* Eventually, you will want to begin to get some of these studies or groups of people together (e.g. show a movie; plan a potluck dinner; organize a picnic, etc.). Another way is to begin to have various couples from different groups over to your home for dinner and an evening of fellowship. It is by this means that you will begin to share your vision for a church ministry, explaining your philosophy of ministry, sharing your theological convictions, and expressing your concern to minister effectively within that community.

This is a critical time in the development of a new work, and it is certainly wise to move slowly, always with the conviction that the Lord is definitely taking you to the next step in the overall process.

#### **4) The decision to establish a church work**

This is the next big step that must be considered very prayerfully. Not only is the step itself critical, but the timing of it is equally critical. The church planting pastor must determine when it is best to begin discussions of becoming a church. Let me offer the following suggestion:

**If the church planting pastor has been teaching properly and really ministering effectively to the people God has brought to him, then the chances are very good that the people will begin to discuss the possibility of becoming a new church!**

This is a major transition from the simple Bible study where people can come and get personally blessed, to becoming a legitimate church where people must be willing to commit and get deeply involved. There will be many who will hesitate at this point, not necessarily desiring to become part of a new church work. The pastor **must not** force the issue and **must not** impose his vision upon them

This is why this step will take proper timing, great sensitivity, much patience, many meetings and discussions, and a willingness to lose some of the people that the pastor has become closely related to. **The primary consideration at this point is to let the Lord build the church His way!**

## **5) The procedure to get the church organization started**

### **1. Legal procedures**

#### **\* church board and church officers**

One of the very first things the pastor must do to begin the actual church organization process is to select the officers of the corporation (generally a president, vice-president, treasurer and secretary). In addition, he must select the first members of his church board (usually comprised of a minimum of 3 and maximum on 12 members). Both of these basic requirements **must** be fulfilled in order to take the necessary steps toward incorporation and tax exemption. Since these positions are of extreme importance, the pastor must make his selections with caution and wisdom.

#### **\* incorporation**

After establishing officers and board members, the next step is to prepare to file for incorporation. In order to take this necessary step, the church **must** have established their articles of incorporation, their statement of faith and their by-laws. This is mandatory prior to filling for incorporation papers. The church will also need a well-defined statement of purpose and procedure if this is not specifically outlined in the by-laws. The by-laws will outline the procedure by which the church **must** function. Therefore, it is important that they are as complete as possible, as detailed as possible, and as Biblical as possible.

#### **\* federal tax exemption**

Once the church organization is recognized as a legal corporation, then the board can apply for federal tax exemption. Technically, you cannot receive money for the corporation until your exemption status has been determined and approved. This is a critically important step in the overall development of the church organization. Be sure to cooperate fully with the Internal revenue Service, for they play an important part in the life of the church.

#### **\* bank accounts**

Once all of these previous steps have been satisfactorily completed, the church may officially open a bank account as a legitimate non-profit, tax exempt, corporation. You may receive money from your congregation and can deposit it in your account. This procedure may take some time, even up to several months if none of the work has already been accomplished. So the pastor considering a church organization step should be in the process of developing the necessary documents as early in the process as possible.



## **2. Locating a meeting place and equipment**

### **\* practical suggestions for a building**

The best option by far for a church meeting place is a school building. You can use everything available from an auditorium, to classrooms, to lobbys, to hallways, etc. There are many other options available depending upon one's circumstances, but they may not be as conducive to Sunday morning worship services as you desire (e.g. I have set up Sunday worship services in a room next to a bar; a day-care center; recreation halls; outdoors in parks; etc.). Try to secure the best building possible, in the best location possible, and it will serve you well in the long run.

### **\* the use of the pastor's home**

The pastor should plan to use his own home for much of the church's needs in the beginning phase of the ministry. This will probably be the initial location for the church offices, for Bible studies and prayer meetings, for business meetings and social functions, for the telephone location, counseling appointments, equipment storage, and any other necessity. This will make additional demands upon the pastor and his family, for their space and privacy are being invaded. This is some of the price to pay in starting a new work.

### **\* Sunday school and nursery equipment**

You will need a variety of Sunday school materials (e.g. lesson plans, Bible studies, visual aids, craft material, tables and chairs, etc). this is essential if you are going to minister effectively to the children in the congregation. In addition, you will need quality nursery equipment to take proper care of the many infants. This will include playpens, changing tables, changing clothes, swings and baby carriers, many toys, etc. Again, these items are essential if you truly desire to minister to all people. Many adults may love your ministry to them personally, but if heir children are neglected they will eventually leave your church.

### **\* sound equipment and sanctuary supplies**

The pastor will need to seriously consider the necessity of good sound equipment. This will include everything from quality microphones, to mic stands and chords, to amplifier equipment (quality 6-8 channel mixing board is best), to speakers, etc. The sound in a Sunday morning service is critical; it will pay dividends to invest in quality equipment, although this will be very expensive.

There are also many additional items that will be necessary for sanctuary use. For example, you will need some type of podium from which to preach; some type of offering baskets or collection plates; communion utensils; a variety of tables; auditorium chairs

may be necessary if there is no permanent seating; a guest book for newcomers to sign; a trailer in which to carry all the church supplies; and many additional items depending upon one's meeting facility.

### **c) Planning church services**

#### **\* Sunday services**

Both Sunday morning and evening services should be carefully planned, and designed to minister to both members of the church and the visitors you are seeking to draw. There should be sound Biblical preaching, inspiring worship, and trained helpers who can assist in every aspect of the service. In addition, the service time must take into account the necessary set-up and dismantling demands.

#### **\* Bible studies**

The pastor must plan exactly what kind of Bible studies will best serve this early stage of the church planting. I would suggest that there be one in-depth Bible study primarily designed to minister to the people who are attending church. I would also recommend that the pastor continue the additional home Bible studies that are more designed to reach out to the community. In other words, you began with Bible studies as the means by which to contact and minister to people – now don't discontinue that simply because you have the "church" successfully started!

#### **\* prayer meetings**

There must be extensive prayer for this new work. Therefore, the pastor must be diligent in his own personal prayer, and he must lead the leadership and the congregation into a life of prayer. The best way is to organize specific times of prayer and devote yourselves to prayer during those times. There should be weekly congregational prayer meetings and additional prayer meetings with the leadership.

### **d) Recruiting people**

#### **\* leadership help**

The pastor will need solid leadership help very early in the new work. There is the potential of serious problems here, so I suggest that you look for help, but raise them into official positions very slowly (see the suggestions made in "Leadership of the Pastor," A, 5). In this way you can allow them to assist you, but you can also test them to determine their true leadership potential.

#### **\* worship leaders**

Unless the pastor has musical and worship leading skills, he will need to rely upon others to lead this important part of church life. Pray them in, give them supervised opportunity, and then extend to them greater privilege and responsibility as they prove themselves to be capable and cooperative. Worship leaders often think of themselves as being “invaluable” to the ministry and can seek a position in the church that may be unwarranted (e.g. they are esteemed for their worship abilities, are approached for their spiritual counsel, and then begin to assume the position of elder). The pastor must work with them closely and keep them “in check.”

**\* Sunday services: Sunday school teachers, nursery help, ushers, etc.**

You will need many assisting people on Sunday (probably at least 10 to 20 people). Make sure all departments and positions are covered, and keep people accountable to their commitments.

#### **e) Pastoral responsibilities**

The pastoral responsibilities are numerous at this early stage. But remember this: You are called primarily to preach the word! This **must** remain your greatest emphasis, for it is the foundation of the church. But in addition, you **must** be willing to visit your members, do counseling and evangelism, perform weddings, baptisms & funerals, conduct a variety of meetings, administrate the church business, etc. This all must be done, and none of it can be neglected!

## **BIBLIOGRAPHY OF WORKS PERTAINING PRIMARILY TO CHURCH PLANTING \***

1. Chaney, Charles. Church Planting at the End of the Twentieth Century. Tyndale, 1986.  
(this book establishes the necessity of church planting as the means by which the 80 million unchurched people of the United States may be reached)
2. Cook, Harold. Historical Patterns of Church Growth. Moody Press, 1971.  
(an investigation into some of the more prominent historical patterns)
3. Getz, Gene. Sharpening the Focus of the Church. Moody Press, 1974.  
(this is an extremely helpful work on the nature and functioning of the local church; although there are not specifics on actual church planting, the view of the local church through the three lenses of the New Testament principles, church history and contemporary needs will provide valuable insight for the pastor who does a church planting-developing work)
4. Gibbs, Eddie. I Believe in Church Growth. Eerdmans, 1981.  
(this is in the "I Believe" series published by Eerdmans and is helpful in its defense of church growth in the local church as the Biblical norm; there are some helpful points throughout which will be of special benefit to the church planter; the author is an instructor at Fuller Seminary)
5. Hesselgrave, David. Planting Churches Cross-Culturally. Baker, 1980.  
(the title really summarizes the content of this book; excellent insight into the nature of church planting in any culture, with specific help in cross-cultural work.)
6. Hodges, Melvin. A Guide to Church Planting. Moody Press, 1973.  
(“a contemporary discussion of principles that have engaged the attention of missiologists for many years” – Cyril Barber, Minister’s Library, vol. 2)
7. Laurie, Greg. The Upsidedown Church. Tyndale House, 1999.  
(The Upside-Down Church shows that any church, regardless of size or facilities, has the ability to revolutionize its community for Christ. Greg Laurie's simple, no-nonsense approach focuses on the biblical model for local church ministry. Pastors, ministry leaders, and all Christians committed to the success of their local church will rediscover the priorities of the first-century church-fellowship, evangelism, worship, and discipleship. With helpful suggestions and practical illustrations, this is an ideal resource for pastors and lay leaders in churches of all sizes and denominations)
8. MacNair, Donald. The Birth, Care and Feeding of a Local Church. Baker, 1971.  
(this is one of the most helpful and practical works on church planting I have ever read; the book covers every phase of planting a church, from the original idea, to the testing of motives and purpose, to the procedure involved, to the eventual building program; step by step helpful points)

9. McGavran, Donald. How Churches Grow. Friendship Press, 1966.  
(this is the leading research expert today in the field of church growth; this work presents the basic concepts and general factors that are part of church growth; some help for the church planter since he will face some of the same difficulties that must be overcome by any church desiring growth)
10. \_\_\_\_\_. Understanding Church Growth. Eerdmans, 1969.  
(this book presents the theological basis for church growth and forms the premise for much of McGavran's subsequent work; helpful but read wisely!)
11. Starr, Timothy. Church Planting: Always in Season. No pub., 1978.  
(this is a helpful work if you can find it; he discusses virtually every aspect of church planting and then illustrates it from an actual work)
12. Tippet, Alan. Church Growth and the Word of God. Eerdmans, 1970.  
(attempts to provide a Biblical basis for church growth principles)

The following resource may also prove helpful to the church planter:  
Church Growth Book Club, 533 Hermosa St., South Pasadena, CA 91030

\* additional works on missions and evangelism included in "The Pastor As Evangelist"

## **5. The Pastor as Preacher/Teacher**

### **A. The nature of preaching**

#### **1) The primacy of preaching**

##### **a) According to Martyn Lloyd-Jones**

“If you want something in addition to that I would say without hesitation that the most urgent need in the Christian Church today is true preaching; and as it is the greatest and most urgent need in the Church, it is obviously the greatest need of the world also.”

“Well now the great question is -- what is our answer to all this? I am going to suggest, and this will be the burden of what I hope to say, that all this at best is secondary, very often not even secondary, often not worthy of a place at all, but at best secondary, and that the primary task of the Church and of the Christian minister is the preaching of the Word of God.”

“I have simply skimmed the argument, the statement of it, in the New Testament. All this is fully confirmed in church history. Is it not clear, as you take a bird's-eye view of Church history, that the decadent periods and eras in the history of the Church have always been those periods when preaching had declined? What is it that always heralds the dawn of a Reformation or of a Revival? It is renewed preaching. Not only a new interest in preaching but a new kind of preaching. A revival of true preaching has always heralded these great movements in the history of the Church . . . So my answer so far, my justification of my statement that preaching is the primary task of the Church, is based in that way on the evidence of the Scriptures, and the supporting and confirming evidence of the history of the Church.”

(all three quotes from *Preaching & Preachers* by Martyn Lloyd-Jones, pages 9, 19 and 24-25 respectively; I highly recommend this book to every student and pastor)

##### **b) According to the New Testament Scriptures**

“Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, ‘It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word’ “  
(Acts 6:1-4)

“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort,

with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry” (2 Timothy 4:1-5).

As we can easily discern from these two sources, the ministry of preaching Should be the primary focus of every pastor. Indeed, he has many other responsibilities, but these are truly secondary at best, and he will never be effective in them beyond his own pulpit ministry. In other words, all he does should be directly related to what is preached from the pulpit, for that is where he will bring forth the mind and wisdom of God to guide his ministry.

## **2) The purpose of preaching**

### **a) What it is not**

The purpose of preaching is not for the pastor’s benefit; it is not for the pastor to entertain; it is not for the pastor to testify of his Christian experience and personal life; it is not for the pastor to lecture or merely inform people about Biblical truth. It is not the public forum where the pastor can share himself or his ideas and opinions. This is not the setting where the pastor can impress others with his profound knowledge or oratory skills. As Dr. Packer so aptly states,

“A Christian communicator has to learn that he cannot present himself as a great preacher and teacher if he also wants to present God as a great God and Christ as a great Savior. There is a pair-of-scales effect here. Only as one’s assertion of self sinks will God be exalted and become great in one’s estimate. Self-effacing humility before God is the only way to uplift him.”  
(from Hot Tub Religion by J.I. Packer, page 56)

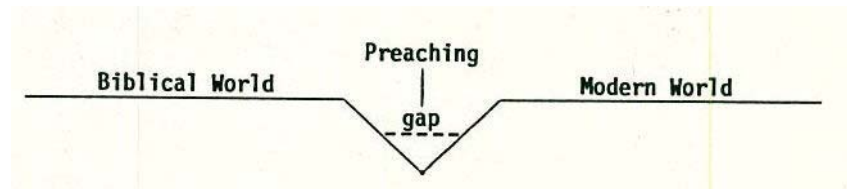
### **b) What it is**

Proper preaching and teaching is nothing less than sharing the divine oracles of Almighty God! It is declaring God’s truth to:

- \* inform the ignorant
- \* enlighten the mind
- \* stir the emotions
- \* challenge the will

It is declaring the whole counsel of God in such a manner that everyone

who listens is aware of the divine message **and** the divine presence. Proper preaching might also be known as “bridge building” (from John Stott) between the Biblical world and the modern world!



### 3) The preparation for preaching

#### a) Preparation of the preacher

The common emphasis in the church, both in the training of preachers and in life of the typical preacher, is that of sermon preparation. I do not deny the necessity of sermon preparation at all, but I think the greater emphasis should be placed upon the preparation of the one who is going to preach the sermon. And this is sadly neglected in the church today!

“Some men prepare their sermons; other men prepare themselves.”  
(W.H. Griffith-Thomas, Ministerial Life and Work, page 139)

There is much to do to prepare oneself for preaching. For example, the preacher should be in current fellowship with God, knowing the reality of all sins forgiven. But probably the single greatest means of by which the pastor can prepare himself is that of prayer. Note the following wise advice from an experienced pastor:

“We cannot feel too deeply the importance of this part of pulpit preparation [prayer]. To study and meditate much, and to pray little, paralyses all. On the other hand (as Doctor Doddridge found by experience) ‘the better we pray, the better we study.’ “

“Nothing will give such power to our sermons, as when they are the sermons of many prayers. The best sermons are lost, except they be watered by prayer.”

(both quotes by Charles Bridges in *The Christian Ministry*, pp. 212 & 215)

#### b) Preparation for the preaching

During the process of preparing himself, the preacher must also prepare the actual sermon. This will take very diligent, thoughtful and careful planning in order to construct a sermon that will be both Biblical and relevant to the hearers.

The preacher must of necessity be a great student of the word, and additional helpful Christian study tools, if he is going to prepare timely and



effective sermons. Thus he must study continually, and pray unceasingly. The following advice is most appropriate:

“You must think yourself empty . . . read yourself full . . . write yourself clear . . . pray yourself keen” (adapted from Ministerial Life and Work by W.H. Griffith-Thomas, pages 142-145).

#### 4) The method of preaching

##### a) The responsibility of the preacher

The preacher, if he is true to his divinely ordained task, must preach the Word, only the Word, and nothing but the Word! The preacher is simply the spokesman for God, standing “in the gap” to say to God’s people and the world what God would want said. The point is this: God has already preached His message in the Scriptures – thus the preacher has been given the task to simply say again to his culture and his generation what God has already declared! Nothing else matters but a clear exposition of what God is actually saying in the inspired text. Period!

##### b) The common types of sermons

\* **topical** – this is a sermon that is based upon a particular topic, theme or subject that has been selected by the preacher; he then selects supporting texts from Scripture.

\* **textual** – this is a sermon that is based upon a specific thought that is drawn from a particular text; the preacher then expounds and elaborates upon that thought.

\* **expository** – this is a sermon that is based upon a selected text of Scripture; the intent of the preacher is to bring forth the intended meaning of the biblical author.

It is my contention that the expository preaching method is by far the most Biblical, the most effective, and should be mastered by every preacher. It is the best approach in keeping with the goal of the preacher in his attempt to bring forth what God has declared.

(please refer to the COBE material for expository preaching insights)

## **DEFINITIONS OF EXPOSITORY PREACHING**

### **Westminster Directory, 1945**

“The preacher should become the mouthpiece for his text, opening it up and applying it as the Word of God to his hearers, speaking in order that the text may be heard, and making each point from his text in such a manner that his hearers may discern the voice of God.”

### **Haddon W. Robinson**

“Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.”

### **Stephen F. Olford**

“Expository preaching is the historical, grammatical and contextual examination and presentation of scripture, in the power of the Holy Spirit, with a homiletical pattern and an evangelical purpose.”

### **Charles H. Spurgeon**

“Not a lecture about Scripture, but the Scripture itself, opened up and enforced.”

### **James Doane**

“Expository preaching is setting forth neither more nor less than the truth of the biblical text . . . The task of the person in the pulpit is to preach the Word, to say again – through one’s own personality and language – what the Word says in the text selected.”

### **Ray C. Stedman**

“Expository writing or preaching derives its content from the Scripture itself, seeking to discover its divinely intended meaning, to observe its effect upon those who first received it, and to apply it to those who seek its guidance in the present.”

### **The Committee of Biblical Exposition (COBE)**

“Expository preaching is communicating the full meaning of a text or passage of Scripture in terms of our contemporary culture, with the specific goal of helping people to understand and obey the voice of God.”

## **THE VALUE OF SYSTEMATIC EXPOSITION**

In the context of the preacher's need for courage I commend the practice of systematic exposition, that is to say, of working steadily through a book of the Bible or a section of a book, either verse by verse or paragraph by paragraph. The first benefit of this scheme is that it forces us to take passages which we might otherwise have overlooked or even deliberately avoided. I well remember some years ago preaching through the Sermon on the Mount, and coming in due course to Matthew 5:31, 32, in which our Lord deals with the subject of divorce. I have to confess that, although I had been in the pastoral ministry for twenty-five years, I had never previously preached on this topic. I am ashamed to have to admit this, since divorce is a burning contemporary issue and many people are wanting help in this area, but its true. Of course I could have made a number of cogent excuses. 'It's a very complex subject, and I do not have the necessary expertise.' 'Besides, I'd be sure to offend somebody.' So, because of the difficulties, I had steered clear of the topic. But now I was leading the congregation through the Sermon on the Mount, and here staring me in the face were Matthew 5, verses 31 and 32. What should I do? I could not possibly skip those verses and begin my sermon, "Last Sunday my text was Matthew 5:30; today it is Matthew 5:33." No, I was obliged to do what I had so long shirked, and I clearly recall the hours I had to spend in study and thought before I dared attempt to handle those verses.

The second benefit of systematic exposition is that people's curiosity is not aroused as to why we take a particular text on a particular Sunday. If I had suddenly, out of the blue, preached on divorce, church members would inevitably have wondered why. They would have asked themselves, "Who is he tilting at today?" But as it happened, their attention was not distracted by such questions. They knew that I was seeking to expound Matthew 5:31, 32 only because they were the next consecutive verses in the sermon series.

The third benefit is probably the greatest. It is that the thorough and systematic opening up of a large portion of Scripture broadens people's horizons, introduces them to some of the Bible's major themes, and shows them how to interpret Scripture by Scripture. P.T. Forsyth put this point well,

We need to be defended from his (sc. The preacher's) subjectivity, his excursions, His monotony, his limitations. We need, moreover, to protect him from the peril of Preaching himself or his age. We must all preach to our age, but woe to us if it is Our age we preach, and only hold up the mirror to the time.

Again, one of the greatest tasks of the preacher is to rescue the Bible from the contextual idea in the minds of the public, from the Biblicist, atomistic idea which reduces it to a religious scrapbook, and uses it only in verses and phrases . . . He must cultivate more the free, large and organic treatment of the Bible, where each part is most valuable for its contribution to a living, evangelical whole, and where that whole is articulated into the great course of human history.

(Taken from BETWEEN TWO WORLDS by John R. Stott, pp 315, 316)

## **EXPOSITORY PREACHING: THE NEED OF THE HOUR**

God has designed the church to be the greatest and most powerful organization in the world today. Tragically, however, this work of God lies enmeshed and entangled by humanism and sluggishly wanders in a world largely void of its divine call. One obvious reason for this sad situation is that the people of God are not well fed, i.e., biblically taught; thus the local church falters, and the body designed of God to be a potent force in the world presents a sad commentary on its high calling. God's people must hear from God through Bible exposition. Let us give God back his voice – in the pulpit and wherever his Word is taught.

### **The Problem**

Preaching, in the latter decades of the twentieth century, exhibits a strange contradiction. On the one hand, there is acknowledgement of the need for great preaching, usually defined as expository preaching. But on the other hand, good expository preaching has seldom been more lacking. Evangelical seminaries exhort their young men, "Be faithful in preaching . . . Spend many hours in your study poring over the Bible . . . be sure you give the people God's Word and not merely your own opinions." But in practice these admonitions are usually not heeded, and often ministers who emerge from the seminaries – whether because of a lack of expository instruction, a low view of the Bible's authority, social pressures, or a failure of commitment – fail in this primary area of responsibility.

The people who sit in the pews Sunday by Sunday know what they want: a minister who will make it his primary aim to teach the Bible faithfully week after week, and embody what he teaches in his personal life. But ministers like this are hard to find, and are apparently getting harder to find all the time. Consequently, the sheep are not fed and the kingdom of God limps forward.

The Committee of Biblical Exposition (COBE), formed in 1982, believes that it is time to address this dilemma head-on. The Committee includes several widely-recognized expositors, such as Stephen Olford, Howard Hendricks, Chuck Swindoll, John Stott, James Boice, and Ray Stedman, as well as lay leaders and spokesmen. It has issued a call for a return to biblical exposition in the churches. James Boice states the Committee's goals as follows: "We solemnly commit ourselves, with our time and talents, to use every means at our disposal to instruct and encourage others in their essential discipline of biblical exposition. To this end we will use conferences, essays, books, articles, tapes, etc. Our goal is the restoration of biblical exposition to its primary position in the cause of church revival and its support of aggressive evangelism in communities through-out the world."

To make clear what biblical exposition is, the Committee has formulated this definition:

Expository preaching is communicating the full meaning of a text or passage of scripture in terms of our contemporary culture, with the specific goal of helping people to understand and obey the voice of God.

### **B) The preparation of the sermon**

"give them something striking, something a man might get up in the middle of the night to hear, and which is worth his walking fifty miles to listen to" (Spurgeon).

Since this section is covered in great detail in the course of Sermon Preparation, I will simply outline with brevity the essential steps that comprise the construction of a sermon.

**1) Preparing the sermon itself**

**a) The choice of the text**

Text selection can be one of the most difficult and frustrating tasks in the sermon preparation process. There are two basic principles to follow:

\* the best choice is to preach expositively through various Bible books

\* if selecting texts at random, the principle is “let the text choose the preacher”

**b) The outline of the text**

The discipline of outlining is essential to good sermon preparation and **must** be mastered by every serious preacher. The outline should contain balance, unity, clarity and progression. The outline is first exegetical and then homiletical.

**c) The gathering and arrangement of information**

The gathering of information is accomplished by the serious and diligent study of all available research material. The preacher must research, record what he discovers, and then classify it properly. The arrangement of information is the further classification process of determining what is essential to the sermon and what is irrelevant to the sermon. All the information gathered may be excellent material, but it may not all be relevant to the purpose of the sermon under construction.

**d) The body of the sermon**

The next step is to prepare the body of the sermon. This is the actual content of what the preacher has to say. The body **must always** reflect what the text says, in a manner that is logical and clear to the listener. The body will be constructed by developing several main points; explanation and substantiation of the main points; illustrations of the main points; some type of conclusion to each point; and then a proper transition between each of the main points.

**e) The conclusion to the sermon**

The conclusion is extremely important to the entire sermon. It should be brief and proportional to the whole sermon; it should be conclusive in nature; it should present a review of what has been said; and it should be persuasive and challenging.

**f) The introduction to the sermon**

The introduction is extremely important to the entire sermon. The purpose is to introduce and prepare the audience for what the preacher has to say. It should be striking, captivating and interesting, for this is where people decide to listen or not.

**2) The characteristics of a good sermon**

- \* it should be clear and easy to follow!
- \* it should be precise and logically developed!
- \* it should be forceful in terms of thought and delivery!
- \* it should be interesting and never boring!
- \* it should be beautiful and eloquent!

**C. The act of preaching**

**1) The delivery of the sermon**

**a) The preacher's personality**

"What is preaching? The communication of truth by man to men" (Phillips Brooks).

Above all else, BE YOURSELF, allowing your personality to come through. This will make you vulnerable before your audience, but it will also make you most effective. Don't imitate the style or model of another preacher -- develop your own unique style!

**b) The preacher's voice**

"Brethern . . . ring the whole chime in your steeple, and do not dun your people with the ding-dong of one poort cracked bell" (Spurgeon).

The voice is your greatest tool in preaching. Some preachers are especially gifted and blessed with a great voice, but for the most part, most of us will have to work diligently at developing this tool!

**c) Unction in preaching**

"What is this? It is the Holy Spirit falling upon the preacher in a special manner. It is an access of power. It is God giving power, and enabling, through the Spirit, to the preacher . . ." (Lloyd-Jones).

Unction is hard to define, but it is essential for effective preaching. This is

the special anointing of the Holy Spirit, which should be noticed in the study first, and then in the pulpit secondly. In other words, don't expect much anointing beyond your personal study.

**d) Freedom in preaching**

"The element of freedom is all important. Preaching should be always under the Spirit – His power and control – and you do not know what is going to happen. So always be free" (Martyn Lloyd-Jones).

This is one of the greatest keys to effective preaching, and unction makes it happen. You will find yourself confined and restricted at times, with no "flow" to your preaching. The only solution is this freedom, freedom to express yourself clearly and forcefully.

**e) Authority in preaching**

"The message which the Christian preacher proclaims is a given message. He does not have to create it. It has been revealed" (John Broadus).

The authority in preaching comes directly from God and His word. The preacher **must** stay in and under the word in order to have this authority. The personal authority of the preacher is worthless and must never be relied upon.

**f) Enthusiasm in preaching**

"Nothing will avail if you go to sleep while you are preaching . . . Many ministers are more than half-asleep all through the sermon; indeed, they never were awake at any time . . ." (William Romaine).

The word "enthusiasm" is a compound word from the Greek "en" meaning "in" and "theos" meaning "God" – hence the idea of "GOD IN YOU!" In preaching this would mean that the message of the text has truly gripped the preacher's heart, to the point where he is vitally enthusiastic and zealous concerning it. This truth is then communicated to others with passion and power.

**g) Seriousness in preaching**

"I preached as never sure to preach again, and as a dying man to dying men" (Richard Baxter).

I think it is most appropriate that a seriousness should accompany our pulpit ministry. I am not saying that the preacher should be somber or morbid, but he should certainly be sober and serious, and any humor should not be forced but a natural part of the preacher's personality. The point is simply this: remember the nature of the task at hand! Don't get frivolous, too light and merry, or use the pulpit for your comic routines!

## **2) The preacher's audience**

### **a) The need for intense audience awareness**

The preacher **must never forget** that he is preaching to people! Therefore, he should look at them; be intensely aware of them; relate to them; and exchange with them. Don't just speak **to** them or **at** them; but speak in such a way that you interrelate with them, for there should be an exchange that takes place, even though they do not talk back to you. Thus the preacher should know his audience to the best of his ability, and he should be keenly aware of them!

### **b) The disciplined art of listening**

The preacher should take some responsibility in training his people to be effective listeners. Teach them how to listen properly, what to do to maintain attention, how to think logically with the sermon to sit still for 45 minutes. Don't make assumptions that this is what they should do; rather preach in an interesting manner and then train them how to listen properly and you will gain their attention.

## **D) The difficulties in preaching**

### **1) Dealing with personal fears and feelings of inadequacy**

### **2) Dealing with the many demands upon the pastor's time**

### **3) Dealing with the need for "long term" study and preparation**

### **4) Dealing with the satanic opposition both in and out of the pulpit**

### **5) Dealing with the lack of response that the preacher expected**



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## 6. The Pastor as Counselor

### A. Establishing your pastoral counseling ministry

There are some very important considerations that every pastor should ponder as he evaluates the various aspects and responsibilities of his ministry. One of these is counseling, and the wise pastor will think through the nature of his counseling ministry – in relation to his own giftedness, the goals of his ministry and the time demands placed upon him. The following thoughts represent some of the more important considerations:

#### 1) What kind of counseling ministry?

You must determine the basic nature of your counseling ministry and the kind of people you feel qualified to counsel. For example, you may feel very comfortable counseling married couples, but very awkward counseling teenage singles. You need to decide whom you feel you can best minister to, so that you will raise up other counseling helpers who can better minister to those people beyond your best ability. For example, you need to consider whether or not you can minister effectively to children; to those in adolescence; to those considering marriage; to those who are married; to those who are divorced or widowed; to those in mid-life crisis; to those in their old age; etc. Once this determination has been made, the pastor should make this fact known to both the leadership and the general congregation.

#### 2) What extent of counseling ministry?

By this I am asking you to consider what types of problems you feel qualified to deal with. Again, the pastor must make a personal determination of his own skills and abilities, while being willing to readily accept his own limitations. For example, you need to seriously consider whether or not you can effectively counsel to people in a suicide crisis; to people in serious family crisis; to people who have been seriously abused in the past and now carry deep emotional scars; to people with alcohol or drug abuse problems; to people struggling with homosexuality; to others with AIDS; etc. The point is this; you must know your personal limitations and develop a network of helpers that can minister effectively where you cannot! Once this determination has been made, the pastor should make this fact known to both the leadership and the general congregation.

#### 3) What additional limitations established?

There are several additional factors that must also be considered. For example, many pastors will not counsel women alone. They will always want one additional person to be in counseling session, that being the pastor's wife most frequently. Other pastors have decided that they will not counsel outside of their own fellowship, feeling that is where they must devote their time and maintain their responsibility. I think this is probably a wise guideline, and yet there should be some flexibility depending on the circumstances. Some pastors have even decided that they will not do any counseling ministry. I personally feel that is definitely not the best approach. However, the point is, every pastor must decide for himself whatever additional limitations must be imposed on his counseling

ministry, and then that should be communicated to both the leadership and congregation.

**4) What time will be given to counseling ministry?**

This is another important consideration. In the final analysis, you are the only one who can decide to what extent you will give yourself to counseling ministry. There are many other ministerial responsibilities, only one of which is counseling, and you must decide how much of your valuable time you will actually commit to this aspect of your ministry. This is where you need to know your own gifts, your special calling, your true desires, and the goals of your specific ministry. It is a given that counseling must be done in the local church, but it need not be assumed that the pastor who is a gifted teacher spend all his time functioning as the counselor. Again, your personal determination should be communicated.

**5) When should you refer people to others in your counseling ministry?**

This will be determined, to a large extent, by your answers to the previous questions. You must be willing to refer to others whenever the case exceeds the limitations you have imposed upon your counseling ministry (evaluate referral then, on the basis on your specific answers to number 1, then number 2, etc.). In addition, you must also refer whenever you determine a particular case is really beyond your ability to handle effectively. Don't be so proud that you refuse to admit your inability! Recognize that there are many others who are far more qualified than you in any given case. I would also recommend that you refer any case that would take more than 6-8 sessions to resolve. If more time than that is necessary, then the case is probably more difficult than the pastor should be handling. Again, make your determination, communicate this to others, and then develop the necessary referral contacts.

**B) Developing your church counseling ministry**

**1) The pastor's role in the counseling ministry**

The pastor must assume the primary responsibility for counseling until others are well qualified to assist him. It is a recognized fact that most of the congregation will want to see the pastor when they have a problem. Therefore, the pastor must be willing to see them.

**2) The pastor's role in training counselor leaders**

However, the wise pastor will also train and develop counseling leaders from the congregation. These will be people in whom the pastor detects a giftedness or ability to counsel effectively. The most logical place to begin is with the elders; then select from staff members; and then finally select from gifted people in the congregation.

**3) The pastor's role in training congregational counselors**

The next step is to begin to train the entire congregation to be able to counsel one another. If they are well grounded in the Scriptures, and somewhat mature in the Lord, they will be able to minister very effectively with some specific training in counseling technique.

**4) The pastor's role in developing counseling ministries**

In addition to training and developing counselors, the pastor should also develop counseling ministries within the church. For example, why not develop an extensive pre-marital counseling ministry that will meet the need of those in the congregation, but would also extend to the surrounding community as well? How many people might be interested in receiving pre-marital advice that was free? There are also great possibilities with alcohol and drug abuse counseling groups; with people facing mid-life crisis; marriage and family problems; etc. Thus many different kinds of counseling ministries could be established that would minister to the church in particular, the Christian community in general, and even the hurting world.

**5) The body of Christ as a group of counselors**

The vision is that of the body of Christ effectively ministering to other people. The primary role of the pastor is that of training them to be effective. Thus the pastor is ultimately the leader of this well-trained group, and seen as the primary resource in that respect, rather than being viewed as the only one who can counsel effectively. Thus his load is reduced, the entire church is involved, and much more effective ministry is actually taking place than the pastor could possibly accomplish by himself!

**C. The value of the pastoral counseling ministry**

**1) In relation to really knowing your people**

This is a great way to get to know your people realistically. So many of them have somewhat of a "spiritual façade" on Sunday morning. This way the pastor gets to know their real lives; their struggles and their problems; their desires and their goals; it brings a sense of reality to the relationship between the pastor and his people.

**2) In relation to your preaching ministry**

Your counseling ministry will stimulate your preaching ministry, and it will probably bring a greater sense of realism to it. It will help you bring your sermons to the practical level where your people are really living. There is another factor that must also be remembered:

\* proper preaching will ultimately decrease your counseling load for the word of God will make dramatic changes in the lives of your people



\* proper preaching will also occasionally provoke a counseling need since the Holy Spirit will deal with someone in a manner whereby they will need your help

**3) In relation to “bridge-building”**

A counseling ministry can be a great “bridge-builder” to all kinds of people. Whereas you might never see certain kinds of people in church on Sunday morning, they may be willing to see you in an informal and non-threatening counseling session. This provides great opportunity to help people, to share the gospel with them, to disciple them, etc.

**4) In relation to helping people**

Counseling is the only way that you bring real help to some people. They just do not seem to be able to respond too much else for various reasons. Therefore, this type of ministry has value in that it can reach and help this unique kind of person.

**D) The method for the pastoral counseling ministry**

**1) Following the example of Jesus**

(please refer to the additional material on Jesus’ counseling style)

**2) Making use of available tools**

The wise pastor will maximize the counseling time. Thus he should make use of testing material that is available; he should develop personal questionnaires relating to specific problems, case history inventories, personal surveys, etc. (please refer to the additional examples).

**3) Assigning homework to enhance the sessions**

This enables much more to be accomplished in each session, and actually continues the session beyond the time allotment. It also helps you determine their seriousness, and keeps them accountable (please refer to the additional material on “The Value of Homework in Counseling”).

**E) The dangers of the pastoral counseling ministry**

**1) Sexual attraction to women clients**

This can be a very serious problem, and every pastor must recognize and accept the reality of this. In addition, every pastor must accept his own vulnerability and weakness at this point! Therefore, counsel in such a way so as to prevent this from happening as much as possible (e.g. have other people in close proximity; keep the door ajar; don’t allow yourself to get too close either emotionally or physically; etc.)

**2) Becoming emotionally involved with clients**

The pastor cannot become emotionally involved with the counselee; he must maintain a dignified objectivity. Remember what God has called you to do as a pastor, and view each counseling encounter in relation to that overall call. It is certainly proper to express emotions during sessions, but do not become emotionally involved.

**3) Discerning those who waste your time**

There are many people who are simply bored with life, lonely, confused, and looking for a “listening ear.” They assume and expect that the pastor owes them time and they will demand it from you. Learn to discern those people who do not really want help, but do want your time!

**4) Discerning those who are “sympathy seekers”**

There are others who do not really want help – all they want to do is complain and solicit sympathy. They want someone who will cry with them, support them, and sympathize with them. They will manipulate the pastor’s time and compassion in order to continue their behavior.

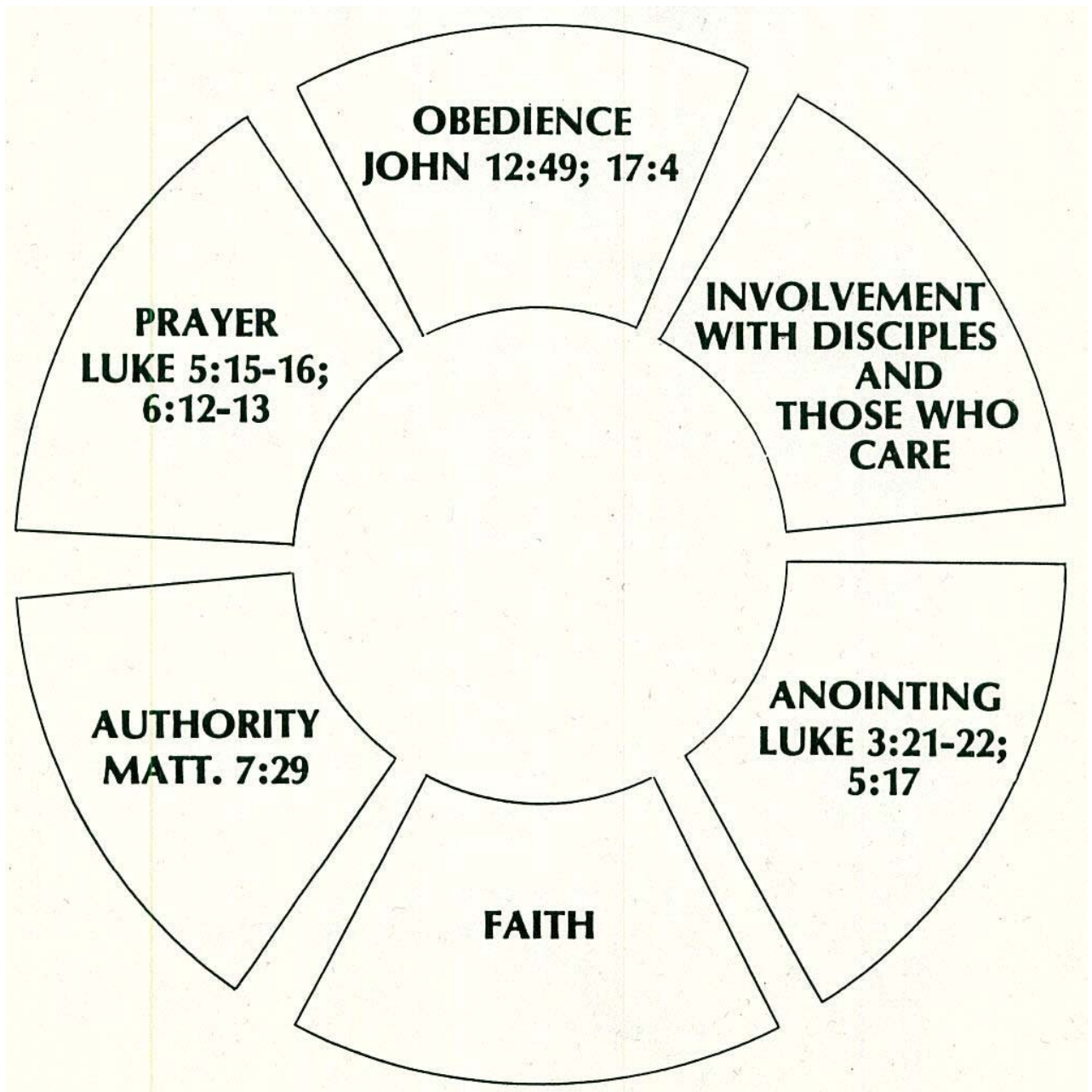
## JESUS' STYLE OF HELPING OTHERS

### I. THE PURPOSE OF HIS MINISTRY

LUKE 4:18 (AMPLIFIED)  
LUKE 12:20-21 (TLB)

JOHN 10:10  
LUKE 19:10  
JOHN 3:8

### II. HIS EXAMPLE FOR THE COUNSELOR



### **III. HIS TECHNIQUE -- HIS MODELING FOR US**

**A. Process -- He spent time with people working through their problems in an in-depth way.**

- 1. Compassion (Mark 1:41; 6:34; 8:2)**
- 2. Acceptance (Luke 19; John 4,8)**
- 3. Worth to others (Mark 2:27; Luke 9:11)**
- 4. Responsibility (Luke 5:24; 6:10; John 5)**
- 5. Hope, encouragement, inspiration (Matt. 11:28-30; Mark 10:26-27; John 14:27; 16; 17)**
- 6. Redirected thinking -- refashioning people's thinking (Matt. 19:4-9; Luke 7:3-50; 8:22-25)**
- 7. Teaching others (Luke 6:39, 42; 14:2-6; 20:28)**
- 8. Positive authority (Matt. 7:29)**
- 9. Admonishment and confrontation (Matt. 8:26; 18:15; John 8:3-11)**
- 10. Seeing needs of others (example: Nicodemus)**
- 11. His words (soft-spoken, harsh, His look of anger)**
- 12. Emphasis upon the right behavior (Luke 6:47-49)**
- 13. Example of John 17**

## **PREMARITAL PREPARATION AND ENRICHMENT**

1. What are your expectations for premarital counseling?
2. What primary purpose would you like to see accomplished during premarital?
3. If you were asked to describe your fiancé what would you say?
4. If you had one passage from God's word that you would like to incorporate into his/her life what would it be? Why?
5. Describe your courtship --- length, type. In what way will your courtship contribute to your marriage? Is there anything from your courtship that you would like to change after you're married?
6. What convinced you that you loved this person? Describe your love.
7. Describe your understanding of sexual expression in the marriage relationship.
8. List 12 reasons why you want to marry the other person and 12 indications as to why this is the time of your life to marry.  
(Share again on 1<sup>st</sup> anniversary).
9. Family background. Family position – who makes decisions? Who owns what territory? How is your fiancé similar to your father or mother? How do you see your fiancé getting along with your father and mother?
10. Is there anyway in which there is still a dependency or something unresolved between you and anyone in your family?
11. What is there about your parent's marriage that you want or don't want? Why?
12. Is there anything about yourself or your past which you think might seriously affect your marriage?
13. In light of what is happening to marriages today, why will yours be different?
14. Who handles disappointments the best in your relationship?
15. What are your fears and concerns about marriage?
16. Share your personal relationship with Jesus Christ?

ASSIGNMENTS: Books / Tapes / Parents Letter

## **FORMER MARRIAGE SURVEY**

Please answer the following questions about your former spouse and fiancé.

1. How long has it been since your divorce was final?
2. In what ways are your former spouse and your fiancé similar?
3. In making decisions or solving interpersonal conflicts, all people use different styles of negotiating techniques. Please indicate the style of each of the following by placing a check mark in the most appropriate column:

Win    Compromise    Yield    Withdraw    Resolve

Yourself

Former Spouse

Fiancé

4. What do you feel was your greatest strength in your former marriage?  
Your greatest weakness?
5. What have you done to strengthen the weakness mentioned in #4 above?
6. What do you see to be your fiancé's greatest strength in your relationship?  
The greatest weakness?
7. Would your fiancé agree with your assessment of their weakness?  
If so, what is being done to strengthen that weakness?
8. What positive steps have you taken to make your upcoming marriage stronger and more stable than your former marriage?
9. Are there any feelings or issues that remain unresolved between you and your former spouse? What would you suggest needs to be done to resolve these areas?
10. Are there any children from your former marriage? If so, who has custody and what are the visitation rights?
11. If there are children from the former marriage, how will your marriage affect your involvement with them? How will they affect the new marriage relationship?
12. Why do you feel more positive of the success of this marriage as opposed to your former marriage?

# **HOLMES-RAHE STRESS TEST**

**In the past 12 months, which of these have happened to you?**

<b><u>EVENT</u></b>	<b><u>VALUE SCORE</u></b>
Death of spouse	100 _____
Divorce	73 _____
Marital separation	65 _____
Jail term	63 _____
Death of close family member	63 _____
Personal injury or illness	53 _____
Marriage	50 _____
Fired from work	47 _____
Marital reconciliation	45 _____
Retirement	45 _____
Change in family member's health	44 _____
Pregnancy	40 _____
Sex difficulties	39 _____
Addition to family	39 _____
Business readjustment	39 _____
Change in financial status	38 _____
Death of close friend	37 _____
Change in number of marital argument	35 _____
Mortgage or loan over \$10, 000	31 _____
Foreclosure of mortgage or loan	30 _____
Change in work responsibilities	29 _____
Son or daughter leaving home	29 _____

Trouble with in-laws	29	_____
Outstanding personal achievement	28	_____
Spouse begins or starts work	26	_____
Starting or finishing school	26	_____
Change in living conditions	25	_____
Revision of personal habits	24	_____
Trouble with boss	23	_____
Change in work hours, conditions	20	_____
Change in residence	20	_____
Change in schools	20	_____
Change in recreational habits	19	_____
Change in church activities	19	_____
Change in social activities	18	_____
Mortgage or loan under \$10, 000	18	_____
Change in sleeping habits	16	_____
Change in number of family gatherings	15	_____
Change in eating habits	15	_____
Vacation	13	_____
Christmas season	12	_____
Minor violation of the law	11	_____
TOTAL		_____

**If your life-change units total 150-199, you stand a mild chance of incurring some form of illness in the next year. If the total is 200-299, you are a moderate risk. Over 300 points puts you in the group very likely to suffer serious physical or emotional illness. (From Goldberg, Executive Stress. P. 17.)**



# THE VALUE OF HOMEWORK IN COUNSELING

The value of homework in counseling is an area where little research has been done from a Christian perspective. In fact, there is very little in many of the secular counseling books on homework assignments. Most counseling books cover only the counseling sessions and not assignments and nonsession material. Jay Adams, in his book *The Christian Counselor's Manual*, spends fort-nine pages on the subject, which is a refreshing change. Adams says:

Homework . . . is of the essence of good counseling. The counselor who perfects his ability to do homework soon will see the difference in his effectiveness in helping people. Learning how to give good homework, homework that is Biblical, homework that creatively fits the situation, takes time and effort, but is worth both.<sup>1</sup>

I agree with Adams. Homework assignments can be effectively used to improve the counseling experience and to accomplish more in the same amount of time. In his book, Adams gives a helpful list of six purposes of homework.<sup>2</sup> I would, for the most part, agree with his list but would state the value of homework as follows:

1. Homework will help to *reprogram* the counselee's mind (Rom 12:1-2). The counselee must come to view life, himself, his problems, and his needs from God's perspective. There is no way this can be done other than by consistent, vital Bible study. This is one great value in using homework; the counselee studies the Bible

regularly. He fills his mind with God's thoughts.

2. Homework enables the counselee to *gain new insights* unto his life, his problems, and his relationships. The Holy Spirit will guide the counselee unto new truth (John 16:13). This insight is basic to most emotional and spiritual healing (Psa 139:23-24). The Holy Spirit uses the Word of God for this purpose (Isa 55:11).
3. Homework *reinforces insights and knowledge* the client has gained in the actual counseling session. Through assigned material the counselor can reinforce the areas on which the counselee needs to concentrate (Phil 4:8).
4. Homework helps to *establish a God-dependency in the counselee* instead of a counselor-dependency. In certain situations, counselor-dependency is good and is a necessary step for the person. By learning to trust the counselor and to depend on him, the person learns to trust God and depend on Him. It is similar to the parenting process. A counselee, however, can become too dependent on a counselor; but by doing homework, the counselee can learn that God offers help apart from the counselor. When the counselor continually focuses on God's provisions and sufficiency through homework assignments, he or she can keep unhealthy dependency from developing. A good counseling relationship can develop and be maintained while a healthy God-dependency develops.
5. The *comfort and support offered in the counseling session can be spread*

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<sup>1</sup> Jay Adams, *The Christian Counselor's Manual* (Grand Rapids: Baker, 1973), p. 343

<sup>2</sup> Ibid., pp. 301-11.

over the entire time period between counseling sessions through the homework concept. Counselees often find that the counseling session offers hope, support, comfort, and encouragement, and they find themselves living from one session to the next. With homework assignments, this effect can be spread throughout the time between sessions.

6. Homework assignments make it possible for the counselor to *communicate more information in a shorter amount of time*. This often enables the counseling process to be compressed into a few weeks when otherwise it might take several months.<sup>3</sup> Many counselees need a considerable amount of input in terms of new knowledge. If this input comes only once a week, it means that a large number of sessions will be needed to complete the process. Through homework assignments, this same knowledge can be communicated in less time.
7. Counseling homework helps to enable the client to *establish good habits and reprogram his use of time*. It takes three or four weeks of consistent activity for the homework to become a habit and be useful in rehabilitating a client. (See Adam's *The Christian Counselor's Manual* for more information on this).
8. The counselee's performance on the assignments can often be a *gauge on both his attitude and his progress*. A counselor skilled in the use of

homework can tell, from the client's attitude toward assignments and completion of the assignments, exactly how the counseling relationship is developing. Clue to counselee resistance, hostility, and repression can be discerned. The person's attitude toward the homework can also show how badly he wants help with his problem. The counselor must be careful not to assume that because the homework is not completed the person does not really want help. There can be other reasons why the homework is not completed, and the counselor must be open to investigate all possibilities.

9. Homework can be used for *evangelism*. With some counselees it has been helpful to use homework assignments to approach the Gospel. By using selected reading material, the counselor can approach the subject of salvation very easily. The material can be assigned in one session and discussed in the next session. In this manner, the counselor can discern the client's attitude and readiness for an evangelistic encounter.
10. The assignments can be used to *teach the counselee how to study the Bible and have a daily devotional time*. The study guides in this manual are particularly helpful to teach a person how to approach a passage of Scripture. Once a person knows what to look for and what questions to ask, he can be a more effective student of the Scriptures.
11. Homework can also be used to *establish good relationships and communication in interpersonal conflicts*. Homework has been very helpful to stimulate communication in marriage counseling. When a couple works on a study guide

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<sup>3</sup> In some counseling situations, it is necessary for the counseling process to be spread out over a longer period of time to be effective. The counselor should not be afraid of a lengthy counseling relationship if that is best for the counselee.

together, they often find real joy in such sharing. Some study guides in this manual are also helpful in enabling an individual to understand his mate and in encouraging discussion of certain issues.

12. Another valuable result of homework is that it gives the *counselee* a *sense* of hope. He is actively working on the problem all week long. He is doing something he believes will help with his problem. If for no other reason, the activity in and of itself is usually beneficial.
13. Certain types of homework can be used to *gain new information about*

*the counseling problem* as well as to accomplish the other purposes listed above. Many study guides in this manual will help a counselor see some of the conflict in a person's life or marriage relationship. This new information can open doors for healing that would take many sessions to open in other ways.

There are other values to the homework concept, but these seem to be the most prominent and relevant. A counselor skilled in the use and evaluation of homework assignments can often improve his effectiveness. I believe it is a tool that should be used regularly.

**Taken from "THE BIBLE IN COUNSELING" by Waylon Ward, pp. 19-20**

## **CURRENT CALIFORNIA LAW ON COUNSELING CONFIDENTIALITY**

As of 1989, current California law requires those who perform counseling services to break confidence on two points. They are as follows:

- 1) If there is suspected child abuse or molestation. This must be reported by pastors, teachers, doctors, social workers, etc. The individual who makes this report may do so anonymously. It is requested that the report be made to the local Child Protective Agency. (Emphasis added)
- 2) If there is reason to believe that a killing is going to take place. This would include suicide as well as homicide. This report must be made to the civil authorities; peace officers, California Highway Patrol, police, sheriff, etc. It is best that a first-hand report be given if possible. (Emphasis added)

Any violation of these laws is a misdemeanor. If convicted, the person may lose their professional license, or they may suffer censure from the organization that allows them to function. After the legal and ethical issues are dealt with, the person responsible for the negligent behavior may be sued by the offended parties.

Please notice the key word concerning child molestation and abuse is “SUSPECTED”, not proved or beyond a reasonable shadow of a doubt, but the minimal basis is suspicion. Factual evidence is taken into view. However, it is the present view, design and purpose of the law to protect the innocent, who cannot help or defend themselves. In doing so, it is very possible that “innocent” parents may suffer,

Please notice that the key phrase concerning killing is, “REASON TO BELIEVE”, not convicting tangible proof, but based on subjective interpretation of information. A decision is to be made to report the potential harm that one person is planning to do to themselves or another.

The laws, as paraphrased above, are for the State of California. Other laws concerning confidentiality will vary from state to state. One should consult the Child Protection Agency or a lawyer for more detailed definition of the law.

Critique: The laws are good in their essential form, or at least the goal of the law is good. Yet, what they require of individuals, and how they establish criteria for determining reporting, is highly subjective and potentially very inaccurate. Some of the ramifications of these laws also infringe on the rights of parents. Extreme caution must be exercised when one is faced with the decision to report. Great care and skill must be taken during diagnosis that it is done accurately. Also note the vague and ambiguous wording, “suspicion” and “reason to believe”. The law leaves very little room for an innocent parent who “mistakenly” had their child removed from them due to suspicion. The current California law assumes and imputes guilt while innocence must be proven.

Presently, the law requires that these two areas be reported. Other areas are pending in the courts. There are other potentially harmful situations that the counselor is not legally required to report, although he may feel a moral compulsion to do so.

It is highly recommended that a written statement of confidentiality be formulated for a specific ministry. This is very beneficial for all individuals, both lay and pastoral, who are involved in counseling ministry, for they may function by the same standard. This also provides a standard of protection for the individual counselors because it defines for them the realm in which they can function properly.

At this time (1989) there is no law requiring a counseling staff or ministry to have liability insurance which would cover "counseling malpractice". It is a good idea to have liability insurance as the recent case involving Grace Community Church illustrates. Again, it is advisable to seek legal counsel on the finer points of the law as necessary. This paper is only to give information concerning the present law and some of the responsibilities concerning an individual involved in counseling.

## **BIBLIOGRAPHY OF WORKS PERTAINING TO COUNSELING**

1. Adams, Jay. The Christian Counselor's Manual. Zondervan, 1973.  
(this book deals with the person, the practice and the process of the "nouthetic" approach to Christian counseling; a very useful work)
2. \_\_\_\_\_. Competent to Counsel. Zondervan, 1970.  
(this is the classic work by the author on "nouthetic" counseling; this is must reading for all those interested in counseling work; excellent)
3. Backus, William. Telling the Truth to Troubled People. Bethany, 1985.  
(this book is described as a manual for Christian counselors; it is very practical, it is Biblical, and it offers a step-by-step approach)
4. Bobgan, Martin & Diedre. How to Counsel From Scripture. Moody, 1985.  
(the authors are convinced that the Bible is the only sure source-book for Christian counseling; a very helpful work on how to make proper use of the Bible, with an excellent chapter on the counseling ministry in the local church; contains a helpful bibliography and is well indexed)
5. \_\_\_\_\_. Psycho Heresy. East Gate Publishers, 1987.  
(the sub-title of this work is "The Psychological Seduction of Christianity;" this work seeks to analyze the current popular trend to integrate psychology with the Bible, and reveals the fallacies of psychological counseling)
6. Collins, Gary. Christian Counseling (revised edition). Word Books, 1988.  
(this is one of the most comprehensive books on Christian counseling; it presents a clear case for the necessity of Christian counseling, explores proper methodology for effective counseling, and studies specific problems)
7. Crabb, Lawrence. Basic Principles to Biblical Counseling. Zondervan, 1975.  
(this is a work that attempts to present the basic Biblical principles for counseling, but in a manner whereby the deepest needs of people are met through the counseling process; seeks to overcome superficiality)
8. \_\_\_\_\_. Effective Biblical Counseling. Zondervan, 1977.  
(this is the sequel to the previous work; again, the author is seeking to apply Biblical principles for counseling in such a way that our counseling is truly effective; contains many helpful charts and diagrams)
9. Koch, Kurt. Christian Counseling and Occultism. Kregal, 1972.  
(this is a rather exhaustive work dealing with counseling and the occult; the author presents well-documented case studies on how he personally ministered to people who were trapped in a variety of occultic practices)
10. Lloyd-Jones, Martyn. Spiritual Depression: Its Causes and Cure. Eerdmans, 1965.  
(this is not a book on counseling, but the author does present extremely valuable insights on spiritual depression and how the problem may be dealt with from the scripture' this will benefit every counselor personally also)

11. Seamands, David. Healing for Damaged Emotions. Victor Books, 1982.  
(in many ways this is a very practical and helpful book; it addresses some of the more common emotional problems and their solutions from the Bible; the subsequent books by Seamands on "Healing of Memories" and others are not recommended as good helps, although every pastor should be informed of what Christians are reading and being exposed to)
12. Waylon, Ward. The Bible in Counseling. Moody, 1977.  
(this is a series of Bible studies related to specific counseling problems)
13. Wright, Norman. Marital Counseling. Christian Marriage Enrichment, 1981.  
(one of the best books available on a Biblical approach to marriage counseling)
14. \_\_\_\_\_. Premarital Counseling. Moody, 1977.  
(another very helpful work on this subject; this is a must for pastors who are seriously interested in developing a premarital counseling ministry)

## 7. The Pastor as Evangelist

### A. The work of evangelism

#### 1) The definition of evangelism

One of the difficulties in accomplishing the task of evangelism, as opposed to merely doing evangelistic work, is that the church is in continual debate as to the exact nature and meaning of evangelism. Every pastor **must** decide what evangelism actually is, and then he will know better how to do the work of an evangelist. Note the two following definitions:

\* Evangelism is proclaiming the gospel of Jesus Christ.

(with this definition the goal of evangelism is communication)

With this as a guiding definition, how might the pastor in the local church conduct his responsibilities to do the work of an evangelist?

\* To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men and women will come to put their trust in God through Him, to accept Him as their savior, and serve Him as king in the fellowship of His church.

(with this definition the goal of evangelism is response and commitment)

With this as a guiding definition, how might the pastor in the local church conduct his responsibilities to do the work of an evangelist?

The point is that each pastor must determine what evangelism actually is, and from that determination he must develop his own ministry of evangelism, while also guiding his church toward their responsibility in accomplishing the great commission.

#### 2) The importance of evangelism

Evangelism is extremely important for this is God's chosen means of bringing the saving gospel of Jesus Christ to lost sinners. Note the emphasis placed upon this by Jesus Himself as He closed out His earthly ministry (e.g. see Matt. 28:18-20; Mark 16:15; Luke 24:46-48; Acts 1:8).

Note also the words of Paul in this regard (Rom. 10:13-17; 2 Cor. 5:18-20).

SO THE CHURCH HAS BEEN GIVEN THE DIVINE COMMISSION TO PREACH THE GOSPEL, FOR THIS IS THE **ONLY** MEANS BY WHICH GOD WILL SAVE SINNERS!

Therefore, every pastor of every church **must** take the initiative in this great task; first, in his own personal ministry; secondly, in his leadership and influence of the church's ministry.



These passages related to the Great Commission essentially say the same thing:

**GO!**                      Question:      who?   when?   where?      how?

**PREACH!**              Question:      what?   why?   to whom?   how?

**MAKE DISCIPLES!**   Question:      what is a disciple?   how do we make one?

### **3)      The imperative of evangelism to the pastor**

The divine imperative is clear: the pastor is to do the work of an evangelist (2 Tim. 4:5). Notice what this text is implying:

- \* the pastor is not an evangelist
- \* but the pastor must not neglect the work of evangelism
- \* thus he must accept the divine mandate to include evangelism in his pastoral ministry opportunities

It is important that the pastor take this seriously, for the entire congregation will develop according to his leadership, and they will tend to emphasize in their thinking what the pastor has indicated as being essential or important. Therefore, if the pastor neglects his responsibility at this point, he will have people who tend to do the same.

### **4)      The difficulty of evangelism for the pastor**

There are several factors which make evangelism difficult for the typical pastor:

- \* his calling will usually take him in a slightly different direction (his calling and “burden” are associated with the body of Christ)
- \* his gifts will take him in a different direction and emphasis (his gifts will be consistent with his calling; teaching primarily)
- \* his time will be given over to the people he is called to pastor (his time will never be sufficient to do all that could be done for his own people alone, let alone evangelize the lost)
- \* his contacts are primarily with Christians rather than unbelievers (he ministers to Christians; he works with Christians; he associates with Christians; he spends little time in the non-Christian world)

But again, in spite of these natural obstacles and difficulties, the pastor must remember the scriptural mandate that challenges him to do the work of an evangelist.

## **B. The opportunities of evangelism**

Since there are some difficulties for the pastor in evangelism, he must realize and look for the opportunities that God will give him to do this kind of work. The following list represents the various ways a pastor can be involved in fulfilling this aspect of his work.

### **1) Personal evangelism**

The pastor must be willing to evangelize on a personal level. There will be many opportunities through his counseling ministry, in his home visitation ministry, etc. In addition, as long as he is sensitive to the people involved, the pastor may evangelize through performing weddings, funerals, etc. In other words, there are many individual opportunities in the usual routine of ministerial life.

### **2) Preaching/teaching**

The pastor can always incorporate evangelism into his preaching and teaching ministry. I am suggesting incorporate as is appropriate, for the pastor should not get into the routine of evangelizing the believers at his services. Don't preach salvation messages to the saints in the attempt to reach the one who might not be saved. But you can certainly feed the flock and incorporate an evangelistic appeal and invitation to accept Christ. In addition, if we are truly preaching the Scriptures, we will never be far from preaching Christ, the theology of the cross, and the gospel message!

### **3) Evangelistic services**

There may also be specific services that are designed to evangelize. This is where the emphasis of the entire service, from the music, to the testimony, to the preaching, are all designed with the single purpose of evangelizing. This is certainly appropriate at times in the local church. It also provides a great opportunity for the congregation to get involved by bringing people and actually ministering to seekers.

In addition, there can be other types of services that are designed with evangelism as the primary emphasis. For example, a church may evangelize through a concert ministry, through the use of evangelistic films, through Messianic fellowships or something similar for other groups, etc. Each church should determine what is best for their unique situation, and then pursue evangelistic ministry under the direct leading of the Holy Spirit.

### **4) Training the congregation**

I think the most important thing a pastor can do to accomplish the work of evangelism is to properly train his people in order that they might be effective in this work. After all, they are the ones who are in more constant contact with the lost. So the pastor should equip the saints for the work of ministry, conduct classes and seminars on how to witness effectively, and lead them into practical opportunities to actually do it. But most importantly,

make sure that you are feeding them properly so they will become healthy and excited about their own salvation!

## 5) **Developing missions**

Another very important step for the pastor is to develop a missions program in the local church. This will actually come quite naturally if the pastor has already developed an evangelism emphasis within the church. For missions will simply be the extension of that program over cross-cultural boundaries. So help your people get a world vision, introduce them to missionaries who have served overseas, and begin the process of developing a missions program. I am firmly convinced that each church should become a missions training, sending and support center.

## C. **The proper approach to evangelism**

There is a lot of evangelistic work in the church today that is little more than emotional sensationalism. It is very important that we apply **both** right theology and right methodology in our evangelistic efforts. The following is intended to serve as suggestive guidelines in this area.

### 1) **The right theology**

#### a) **The saving of a soul**

What does it actually mean to save a soul? This is where there must be no confusion between God's part and our responsibility. **We are called to simply declare the gospel message; only God saves!**

To save a soul is to retrieve a sinner who is literally dead in sin; he is completely lost and separated from God; he is under God's judicial wrath and on his way to eternal damnation. Thus to save him is to rescue him from this terrible condition, and **only** the Holy Spirit can accomplish such work.

\* the Holy Spirit must draw the sinner and enlighten the mind

\* the Holy Spirit must cause the person to be born again

\* the Holy Spirit must apply the redemptive work of Christ

SO WE MUST PREACH, AND THE SINNER MUST BELIEVE, BUT ONLY THE HOLY SPIRIT CAN DO THE NECESSARY WORK THAT ACTUALLY SAVES THE SOUL!

#### b) **The gospel that truly saves**

There are many so called "gospel" being preached today by the various world religions, by "Christian" cults, and even within the church itself. **But there is only one heaven-sent gospel that can save a sinner!** If another gospel is similar, almost the real thing, or

portrayed as the real thing, it cannot save!

So the pastor must believe in the Biblical gospel, preach the Biblical gospel, and train his people in the same manner and there will be real conversions in the life of that church.

SO WE MUST PREACH THE GOSPEL, THE WHOLE GOSPEL, AND NOTHING BUT THE GOSPEL IN ORDER THAT SINFUL HUMAN BEINGS MAY BE SAVED!

**c) The necessity of faith and repentance**

There is much talk today about how simple it is to become a Christian. Surely we don't want to make the gospel message more difficult, but we also must not simplify it or make it less than God intended. For example, the gospel message **is not**:

- \* willing or wishing that God would save
- \* believing on the historical reality of Christ
- \* taking Jesus as a nice addition to one's sinful life
- \* allowing Jesus to be your best friend and confidant
- \* looking to God to meet all your personal needs
- \* an easy believism that fails to deal with the issues of sin

The one thing God requires of the sinner is faith in Christ, but a genuine saving faith is also accompanied by repentance. God will not bring the sinner to faith in the Savior, while at the same time ignore the reality of personal sin which made necessary the need for a Savior in the first place! So faith and repentance should be viewed as two sides of the same coin. As John Calvin so aptly stated it:

"It is faith alone that saves, but faith that saves is never alone!"

**d) The reality of the Lordship of Christ**

We must be cautious about drawing too sharp a dichotomy between Jesus as Savior and Jesus as Lord. This will lead to a duality in our understanding of salvation, where we can accept Jesus as Savior today, and maybe decide to accept Him as Lord at some point in the future. I think the Scripture warns about this very thing (e.g. Matt. 7:21-27; Luke 6:46; 1 John 2:4; etc.). The sinner must come to Jesus as both Lord and Savior, and accept him as such, although we must certainly allow for great diversity in the exact manner this may be "fleshed out" in a person's life. But the Biblical ideas of faith-repentance-obedience are all very closely associated, and we must not unduly separate what God has joined together!

## 2) The right methodology

### a) Avoiding the pressure to compromise the message

The point here is that the pastor may become so preoccupied with winning souls, impressing others, acquiring numbers, filling quotas, or being successful that he actually begins to compromise the message in order to achieve the results so desperately longed for. So he is tempted to “water down” the gospel, to remove its sting, to take away the offense of the cross. Whatever you do, **don’t** ever compromise the gospel message; don’t make it palatable; don’t make it easier than God has made it! Whatever you do, **don’t** resort to peddling the gospel, using salesman techniques, human methodology, Madison Avenue approach, etc. Just present the eternal gospel, in the power of the Holy Spirit, and leave the results to Almighty God, who alone can save anyway!

### b) Avoid the pressure to conform to tradition

Don’t conform to the traditional “rules” about leading people to Christ. Don’t let your people get confused over the issue of what “getting saved” is really all about. Remember that:

- \* salvation does not result from confessing one’s sins to God
- \* salvation does not result from behavioral change
- \* salvation does not result from “inviting Jesus into your heart”
- \* salvation does not result from going forward to an altar
- \* salvation does not result from saying the “sinner’s prayer”

We can follow these traditional methods and wonder why we don’t see effective results. Remember that:

- \* salvation results from savingly believing on the Lord Jesus Christ and His redemptive work (trusting in Him; relying upon Him; casting oneself upon Him; clinging only to Him)

SO DON’T ALLOW THE TECHNIQUE OR METHOD TO CLOUD THE PICTURE; MAKE SURE YOU HAVE PRESENTED THE BIBLICAL GOSPEL, AND CALL PEOPLE TO BELIEVE (TRUST) IN THAT!

### c) Maintaining a proper evangelistic perspective

Again, there are several critical factors to be kept in mind:

- \* with MAN salvation is a complete impossibility --

but with GOD it is certainly in the realm of possibility!

\* with MAN salvation can only be presented to others --  
but with GOD it can be actualized in a sinner's heart!

\* with GOD salvation is a sovereign work to be performed --  
but with MAN it is a practical work to be believed!

The point I want to make here is that salvation is a divine work, and yet that divine work calls for a human response. We must be careful that we take neither to the extreme of excluding the other.

**d) Maintaining an integration between theology and methodology**

In the final analysis, our methodology will reveal out true theology. So we **must** develop a solid theology if there is to be any hope of a Biblically correct methodology.

- \* first      --      develop a solid theology of the person of God
- \* second --      develop a solid theology of Christ & the Holy Spirit
- \* third      --      develop a solid soteriology
- \* fourth    --      develop a solid understanding of true evangelism
- \* fifth      --      and then develop a proper evangelistic methodology

REMEMBER: THE END DOES NOT JUSTIFY THE MEANS IN THE KINGDOM OF GOD!

GOD IS JUST AS CONCERNED WITH MOTIVE, AS WITH METHOD: AS WITH RESULTS!

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## **8. The Pastor and Ministerial Responsibilities**

This section will provide an outline study of the many and varied pastoral responsibilities. Due to the nature of the class and the lack of time, none of these will be developed to their fullest extent possible. They are primarily designed to introduce the student to these responsibilities, thereby stimulating further thought and study. The bibliography at the end will serve as a guide for additional study tools.

### **A. Leading people to salvation in Christ**

There are three items that the pastor should consider in relation to this great privilege and pastoral responsibility:

#### **1) Be sure you fully understand the gospel and how to communicate it!**

This should not be a problem for the pastor, but I am also reminding you of the need to be able to communicate the gospel in the real situations of life; to a variety of kinds of people; and in a variety of ways that will truly communicate the message to those people. In other words, the pastor must move from theory to actual practice.

#### **2) Be sure your leadership also has the ability to lead people to Christ!**

The pastor should take it upon himself to train them, making certain that they understand the gospel, and that they can communicate it confidently and effectively. This will enable the leadership to truly function as a team, with the pastor able to delegate in the confidence that the job will get done.

#### **3) Be sure you don't neglect the need for systematic follow-up!**

There are many who come to Christ but have no satisfactory follow-up to insure their continued growth and development. The example of the Apostle Paul is outstanding in this regard. He went to great lengths, in terms of time, travel and even risk to his own life, to make sure that his converts were discipled. This is a great area of neglect in the average church, and I suggest that every pastor take it more seriously by developing specific discipleship programs that minister specifically to the new 'babe in Christ.'

### **B. Leading people through the baptism with the Holy Spirit**

Again, there are several important considerations in this controversial and potentially divisive subject:

#### **1) Be sure you know your personal convictions regarding this subject!**

This is not an area where the pastor can be in doubt. Each one must be convinced in his own heart regarding this subject. Again, I would suggest that need to have a Biblical theology that passes the tests of practical experience. It is one thing to hold to Biblical truth in theory, but quite another to minister that truth pastorally. So make sure that your theology is Biblically grounded and that it is realistic and practical in the arena of life.

**2) Be sure to remember the need for tolerance and flexibility!**

By this I mean the need for tolerance with others who may not agree with you on every aspect of this subject. This is an area where there is often more of a semantic than actual difference. In addition, I see the need for flexibility as God operates, for He often works in ways that are beyond our “formula” or common expectation. I think we need more room for the sovereign work of God in relation to the baptism with the Holy Spirit. So know your own convictions, be tolerant with others, and be yielded and very flexible in the actual work that is performed by God!

**3) Be sure your leadership understands your position and practice!**

I have seen much confusion at this point. For example, I have seen many who apparently thought they agreed in theory, and assumed the terms they used were understood in the same way by everyone else involved. But when it came to actual practice, there was great confusion and disagreement. This was detrimental to the people seeking God, and certainly detrimental to the leadership of the church who lost respect and credibility. Be sure to instruct your leadership in both the Biblical teaching and the actual methodology.

**C. The use of spiritual gifts in the church**

This is another point of controversy, even amongst Calvary Chapel ministries. Every pastor must assume definite leadership related to this subject:

**1) Be sure to develop your convictions regarding this subject!**

As has been said already, you must know what you believe about the entire spiritual gift subject in the church today. These convictions should be built upon the actual teaching of Scripture, rather than according to some tradition, denominational persuasion or influential “charismatic” teacher. Allow the Bible to share your understanding about the actual nature of the gifts and their practical use in the church today. This is another area where theory alone will be of no use without a practical methodology.

**2) Be sure to determine an operational format for spiritual gifts!**

In other words, what does the Bible teach in regard to the actual use and practice of spiritual gifts? And secondly, how will you apply those principles in the life of your particular church? This must be determined ahead of time, in order to be able to confront the misuse of the gifts as that might occur. For example, will you allow gifts to be manifested during a Sunday morning service? If so, why? For what purpose? Is it appropriate? Is it consistent with the nature of that service in particular, and your entire ministry in general? If not, why not? What are your motives for establishing this policy? Again, is it consistent with your vision for ministry? This must be determined for each of the services that are conducted by your church. I am simply suggesting the need to seek God and think it through in relation to your

ministry, rather than merely following the crowd or going through the motions!

**3) Be sure to communicate the guidelines for the use of gifts!**

This is something that should be communicated to both the leadership and the entire congregation. The leadership will need to enforce the guidelines, and the congregation will need to abide by them. It is best to present these guidelines in the context of teaching what Scriptural truth and the practical application of that truth in the life of the church.

**D. The organization of church services**

The services of the church will always demand careful planning and both structure and flexibility. Consider the following in relation to both a new church work and that of an established work:

**1) The prayer meeting**

**a) Be sure to determine the necessity, purpose and goal!**

You don't want to have prayer meetings just for the sake of having another meeting. However, since prayer is such an essential in the church, the necessity will be more in relation to your specific circumstances, needs of people, goals of the ministry, etc. So determine why prayer meetings are necessary in your situation, and then schedule them accordingly. I do think a regularly scheduled meeting is best, although you must realize that it will probably be the least attended service in the church.

**b) Be sure to determine the structure and format of prayer meetings!**

Like everything else in the church, this service must have a purpose, a structure to accomplish the purpose, and leadership to guide toward the stated purpose. This purpose and format that has been determined for the prayer meeting should then be communicated to the group. Let them know why you are praying, for what you are praying, how they should be praying, for what length of time they should be praying, etc. Let them know the general expectations and guidelines for that particular meeting.

**c) Be sure to properly deal with the difficulties that will occur!**

There will be those who bring their own agendas to the prayer meeting; others will dislike the structure, or style or format; still others will think the meetings are much too long, while others will think they are much too short. There will be some who will seem to pray as if no one else were there, rambling on long beyond what is appropriate. Some will manifest rather bizarre behavior as they "feel led" of the Lord to express themselves or their gifts. The list might

go on forever with the possibilities that might occur. The pastor must deal with these people as appropriate in relation to the group as a whole, doing so in a manner that is gentle, reflecting love and patience.

## **2) The Sunday evening service and mid-week Bible study**

### **a) Be sure to determine the necessity, purpose and goal!**

There may be a time in the life of a church where it is not necessary or even desirable to conduct Sunday evening or mid-week services. These services, even in an established church, must be determined by the perceived need, and must have a definite purpose. This should be well understood by the pastor and leadership, but also the congregation should have a sense of knowing why the church is conducting its services.

### **b) The structure and format of the Sunday evening service.**

The Sunday evening service should be somewhat diverse from that of Sunday morning. This will generally happen quite naturally because there will be a different crowd in attendance. So the service should be designed to minister to that specific group. I feel that the Sunday evening service can be somewhat less formal than the morning. There may be time for more worship; maybe some personal testimony; or the emphasis may be teaching the word, but it should probably be with a different approach and emphasis from the Sunday morning sermon. The point is to determine the need and then establish a structure or program, which will accomplish your goal.

### **c) The structure of the mid-week Bible study.**

There will probably be even fewer people in attendance for this service. There can be great variety here as well, but I would recommend this to be an in-depth time of teaching the word. This should be in terms of exposition of the Biblical text, i.e. going through books of the Bible in a detailed manner. There must be some time where the pastor can really teach the Scripture in great detail. I would not recommend that the mid-week church gathering be the time for the prayer meeting, or social events, etc. These are fine, but again, the pastor's primary job is to teach the Word, and he must have at least one church service where he can do that in depth.

## **3) The Sunday morning service**

### **a) Important general considerations**

There are many things to consider in order to realize the goal of an effective Sunday morning service, many of which are not directly

related to the service itself. First and foremost, this is **your** time to minister; make it count as far as it is humanly possible. Secondly, time is crucial! Plan the service so that you utilize the time allotment to the fullest potential possible. Thirdly, the comfort of people in attendance is crucial! Make sure they are comfortably seated, that the room is properly lighted, that the temperature is appropriate, that the sound is pleasurable, etc. Fourthly, care of children is crucial! You want to make sure that children are well supervised and properly taught. Many adults will change churches, not because they were not being well ministered to, but rather because their children were neglected!

**b) The mood before the service**

It is very important to set the proper “mood” or “tone” prior to the actual service itself. Develop an attitude of reverence and worship within the congregation prior to the service and it will be more easily maintained throughout the service. Eliminate the various distractions that will deter the purpose of worship.

**c) The prelude music**

This is actually the opening of the worship service. Do what you can to get the best start possible; it is more difficult to regroup.

**d) Worship**

Be flexible in your worship. Allow sufficient time for a depth to be achieved, but don't take that to excess either. You must also determine what will be the style of worship; who is to lead the worship; how many will be involved; use of hymn books? etc.

**e) Prayer**

I think it is appropriate for every Sunday morning service to have a pastoral prayer (in addition to opening, sermon, or closing prayer).

**f) Scripture reading**

Remember the power in the Word of God -- don't neglect the simple public reading of Scripture. This is a place where others can get involved, even with a congregational response reading if you like.

**g) Special music**

Another powerful tool; but it must be done properly and tastefully.

**h) Welcome visitors**

This should probably be avoided or at least down-played somewhat.

**i) Announcements**

This can be very productive or a complete waste of time. Don't neglect this means of communication, but limit it to the essentials.

**j) Testimony**

Another powerful tool; but plan it the way you want it, in relation to the service and time limitation. Be careful to enforce this!

**k) The offering**

I still believe in the traditional offering received by collection. It keeps people mindful of tithing and it is a corporate act of worship.

**l) The sermon**

The single most important event of the morning; PREACH THE WORD!

**m) The benediction**

Your closing remarks and invocation of God's blessing. Don't re-preach your sermon; comfort and encourage; and then make yourself available!

**E. The necessity of pastoral visitation**

**1) To church members**

It is appropriate to visit your people on some type of regular basis so that you can get to know them in their personal lives. It also allows them to get to know you in a less formal kind of way. You should visit them when they are sick, when there is a special event in their lives, when they are absent from church, or just routinely to see how they are doing.

**2) To shut-ins**

The pastor should also visit those people who are unable to attend a church service. This would include people sick at home, invalids, people in the hospital, older people in rest homes, etc. These are people who are either in difficult situations, or possibly feeling neglected or rejected by others. The Christian community should attend to these people and the pastor should develop this kind of ministry within the church.

**3) To church visitors**

You should also consider the possibility of visiting those people who visit your church. There should be some type of means, at least in a smaller church, where visitors can be recorded. This allows the church to contact them after their visit. This pastoral visit should be short and business-like, but it does let them know that they were noticed and that you do care about them. It also builds a bridge for future ministerial opportunity.

## **F. The need to deal with “people problems”**

### **1) Dealing with staff and leadership**

It is not “if” staff and leadership problems develop -- it is “when” or “as” they develop. In other words, you can expect difficulties in this area. If that is the case, then the pastor must be willing to recognize and deal with the problems. I would suggest the following:

- \* develop a preventative attitude as much as is possible!
- \* develop a willingness to deal with these difficulties!
- \* deal with the problems as soon as they are detected; don’t linger!
- \* confront as necessary; exercise your authority; don’t be afraid of losing someone occasionally; teach and encourage continually!

### **2) Dealing with difficult outsiders (Acts 20:29)**

Paul recognized the reality of opposition from the outside, and you will face this in your ministry! This may come from individuals, groups of people, government agencies, etc. They are either unconcerned about what is important to you and your ministry, thereby making ministry difficult when you need their assistance or approval (e.g. the government, the IRS, the local planning commission, etc.). Or they may be openly hostile to you and what your ministry represents in that community (e.g. cult groups might vehemently oppose you, as might Jewish groups or individuals, or pro-abortion groups, etc.). Some of these people will visit your church and cause all manner of strife and difficulty. The pastor must deal with these individuals!

### **3) Dealing with difficult insiders -- church discipline (Acts 20:30; Rom. 16:17; 2Thess. 3:6; Matt. 18:15-20 with 1 Cor. 5:1-13 and 2 Cor. 2:3-11)**

There will also be opposition from within the church itself, and that by believers. This is definitely the most “heart-wrenching” for the pastor, for these are the very people that he has given his life to!

Follow the same suggestions from the previous section on dealing with difficult outsiders. In the case of the church, the pastor must deal with the causes of problems, that often being things such as gossip, a divisive spirit, rebellion to authority, etc. Don't be afraid to exercise church discipline in these areas, as well as with detected sin in the camp (e.g. sexual sins). **BUT MAKE SURE YOU EXERCISE DISCIPLINE IN THE PROPER MANNER, FOLLOWING ALL SCRIPTURAL GUIDELINES!**

**G. The need to deal with deviational and heretical thought**

**1) Informing your people about worldly trends**

The pastor should help his people understand what is going on in the world; not just the facts of what is happening, but the “whys” and the “how’s”? of what is happening. Help them see how our society in particular has drifted. How it has developed to where it is. And in light of that, where it is obviously headed. Help them evaluate all of history and our present condition in relation to Biblical truth. In other words, what does the Bible say about our condition? How does God view our present condition? What does God declare to be a solution or corrective to our condition.

**2) Informing your people about modern deviational Christian thought**

Be sure to help your people understand exactly what is deviational in Christian thought and doctrine. This is not meant to be divisive, and the pastor must seek to minister in a manner that will not promote this. But he must seek to minister in a manner that will not promote this. But he must also inform his people so they can better understand truth **and** detect error. For example, help them understand that the positive confession teaching is unbiblical; that the usual healing doctrine and practices in much of the church is unbiblical. But help them see the Biblical reasons “why” it is wrong. The point is that we need to get our people thoroughly grounded in the truth, which also means helping them evaluate everything in life through a Biblical lense. Many Christians know many of the facts of the Bible, but they do not think through the implications of those facts, and they do not know how to integrate the truth into their lives.

**3) Informing your people about modern heretical Christian thought**

I say “Christian” in that we are not here dealing with the heretical thought of other world religions. Help your people understand what heresy actually is. For example, holding to a different rapture view does not make one a heretic. But a denial or alteration of the doctrine of the trinity is heretical! Teach your people so they understand these things and they will be better equipped to minister effectively within the church and in their own “worlds.” Again, there



is much ignorance in these things, which leads to people making inappropriate assumptions, with the result being confusion and a poor witness.

**4) Dealing with deviational/heretical thought in the church  
(Gal. 1:6-10; 1 Tim. 1:3-4; 4:1-3; 2 Tim. 2:14-26)**

Although you should inform your people concerning these modern trends of deviation and heresy, you must also recognize that there is not much you will be able to do about them. But at least our people can be adequately informed as a protection against them, and thus equipped to minister to them as they have opportunity. But there will also be times where these things will impact your church directly through the new people who attend. As this occurs, you must be prepared to deal with it in the prescribed Scriptural manner.

**H. The administering of the “sacraments”**

**1) Baptism**

**a) The Scriptural basis for Christian baptism**

The support for Christian baptism is usually derived from two Scriptural points. The first is the command associated with the “Great Commission” (see the proper Gospel texts). The second is the example found in the book of Acts. It is noteworthy that the command concerning baptism is not primarily directed to the new convert as much as to the Christian discipler. We are to see that new Christians are baptized.

**b) The purpose of baptism**

The act of baptism is an outward sign of an inward reality. We must always remember that there is no saving merit in baptism; there is no baptismal regeneration. It is a testimony to others that God’s saving work has already been accomplished in the heart of the believer. In addition, the act of baptism is also the personal outward identification with Christ and His people!

**c) The candidates for baptism**

Only those who truly believe the gospel should be received as candidates for baptism. Therefore, we do not hold to any type of infant baptism. It seems apparent from scripture that the baptism should also occur as soon as possible after one’s personal acceptance of Christ (note every single example of true conversion in the book of Acts). Also, the baptism should be witnessed by those of the church

fellowship, to whatever extent that is possible. Thus the baptism is also a blessing to the entire church body!

**d) The mode of baptism**

The church has debated this issue for centuries, with various groups adopting a variety of modes or methods. Some believe in complete immersion, others declare that sprinkling is the Biblical method. Most who hold to immersion dip the candidate backwards into the water. But there are some who believe in a tri-immersion, where they dip the candidate three times forward into the water. We hold to complete immersion of the body (the Greek “baptizo” is usually rendered immerse, or to dip), laying the candidate once backwards into the water.

**e) The method of administering baptism**

I would suggest that you should take the candidates through a teaching session that will help them understand more completely what baptism means and why it is important. They should be as prepared as possible for this significant event. I would also recommend that you pray with each candidate individually and personally before you baptize them. This makes it a very special time for them. In addition, pay attention to the following details:

- \* make sure that the candidates are dressed properly for the occasion.

- \* talk and walk them through the actual baptismal procedure.

- \* be careful as you baptize, especially in the case of women.

- \* be prepared for God to do extraordinary work while the person is being baptized (e.g. I have seen people come up out of the water speaking in tongues, etc. - let the Lord work!).

**2) The Lord's Supper**

**a) The Scriptural basis for the Lord's Supper**

This is a sacrament that was instituted by the Lord Himself. The key Biblical text that the pastor must be familiar with in relation to the Lord's Supper is 1 Cor. 11. This is a time of remembrance of the death of Jesus, a time of personal identification with Him in His death, burial and resurrection and it is a time of koinonia with God's people “in Christ.” Be

sure to follow the Scriptural example and instruction so that there will be no abuse of the Sacrament.

**b) The purpose of the Lord's Supper**

It might be likened to a memorial service; a time when we recall to mind the excellencies of another person. In this case it is the recall of the person of Christ in general, and a remembrance of the death of Christ in particular. It is a time of individual personal reflection before God where each believer can take a kind of "spiritual inventory."

**c) The requirements for attendance at the Lord's Supper**

The pastor must take responsibility to help his people get properly prepared to come to the Lord's table. I would recommend that you always announce the invitation to the Lord's Supper in the church bulletin at least a week ahead of time. This will allow your people sufficient opportunity to prepare their hearts for this great event. Then the pastor must also clarify who can attend and who cannot attend **before** the actual serving takes place. There should be no unbelievers at the Lord's Supper, and there should be no Christians who are living in rebellion towards God. But at the same time, help the truly repentant to understand that God has forgiven them, or is willing to forgive them, and upon their realization and acceptance of that fact they can also come!

**d) The meaning of the elements at the Lord's Supper**

This is another area where there has been great debate and much confusion. There are three primary viewpoints:

\* transubstantiation is the belief that the elements of the bread and the cup actually become or are changed into the body and the blood of the Lord.

\* consubstantiation is the belief that the Lord is present with the elements as they are served.

\* Zwinglian idea teaches that the elements are simply representative of the Lord's body and blood and that we partake and are edified by faith.

We would hold more to the Zwinglian understanding of the Lord's Supper, encouraging our people to appropriate by faith the benefits of Christ's death.

## **I. Performing child dedications**

### **1) The Scriptural basis for the practice**

This practice is not specifically taught as something that must be done, but it is beautifully illustrated in both the Old Testament and the ministry of Jesus (see 1 Sam. 1:20-28; Psalm 103:17-18; Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17). Thus we see it to be a Scripturally proper practice, as opposed to infant baptism or some type of christening service.

### **2) Ministering to the parents**

This is a great opportunity to meet with the parents and discuss with them the Biblical principles for raising children. The pastor can present the truth, answer their questions and clarify the issues. It is a tremendous opportunity at a time when the parents are usually quite open and responsive to spiritual truth. So the wise pastor will meet with the parents first, with the actual dedication of the child (or children) being the conclusion of an effective time of ministry.

### **3) The accountability of the fellowship**

This is an aspect that is often neglected or even missing in the usual dedication service. With the parents having a renewed vision for raising their children in the Lord, and with the child being dedicated to God, the congregation should be called to assist the parents and the children in any way that they can. In other words, the parents are pledging themselves to the child, being witnessed by the congregation, and they then have the responsibility of helping or keeping them accountable as necessary. This is the type of “body ministry” that the New Testament envisions and encourages.

### **4) Performing the actual dedication ceremony**

There are a variety of ways that this might be done, according to the wishes of the parents and the policy of the church. I think it is very beneficial to get the parents involved, as they are willing and as time permits. It is great to see a husband read from the Scripture, or either spouse to read a poem of dedication, or whatever is appropriate. The pastor should offer the prayer of dedication doing so in a very informal and relaxed atmosphere. The congregation generally delights in this part of the service and it is a great witness to everyone in attendance!

## **J. Performing marriage ceremonies**

### **1) The need for premarital preparation**

Personally, I would never perform a marriage ceremony for a couple

who had not been involved in premarital preparation (premarital counseling). Any pastor who agrees with the importance of this must develop this kind of ministry in his church. The goal is:

- \* to determine the couple's compatibility for marriage.
- \* to determine the couple's readiness for marriage.
- \* to determine whether or not they are a Christian couple.
- \* to help the couple build a Biblical foundation for marriage.
- \* to help the couple identify and prepare future potential problems in their relationship.
- \* to assist the couple in preparing for the actual wedding ceremony itself.

Thus every Christian minister, who is going to unite a couple in the sacred bond of marriage, who is going to invoke God's blessing upon the couple, must take some responsibility to prepare them for the reality of married life!

## **2) The issues of divorce and remarriage**

This was one of the most difficult areas of my own pastoral ministry. Rarely did I meet with a couple to begin the premarital counseling who had not been previously married. The Bible takes both marriage and divorce very seriously, and the pastor must do so as well. I would recommend some type of "former marriage survey" or something similar be given to the couple. This will enable the pastor to better determine the conditions of the previous marriage, the reasons for divorce, the present relationship since the divorce, etc. There are many difficult issues to discuss before the pastor could agree to marry the couple. In each case he will need to follow the Biblical guidelines, making sure that he applies the whole counsel of God in each unique situation. This will take divine wisdom and much patience!

## **3) The responsibilities of the minister**

The responsibilities of the minister are primarily three-fold when performing marriage ceremonies. First and foremost, he has a responsibility to God in that he must uphold the divine standard that God has established for marriage. There can be no compromise at this point, and the minister must have personal assurance that he can perform the ceremony in the sight of God. Then secondly, he has a responsibility to the couple and their families. He must remember that he is performing a service for them. Therefore, he should be sensitive to their wishes and desires. And thirdly, he has a responsibility to the state, for he is performing the ceremony under

the authority granted him by the state. Therefore, make sure that all regulations are understood and complied with.

**4) Performing the actual ceremony**

The pastor should assist the couple in creating a ceremony that is according to their own taste and desires. I would encourage the personal involvement of the couple to whatever extent they are willing. As you perform the ceremony, remember that you are addressing the entire group. Keep a dignified demeanor as you perform the ceremony., remembering that you represent the Lord Jesus Christ. Be sure to “walk” the couple through the proceedings, for they will be so nervous they are inclined to forget everything. Be prepared to conduct wedding ceremonies in a variety of settings, some of which are not always conducive to the occasion.

**5) Ministering after the wedding ceremony**

Since you have done extensive premarital counseling, and have actually performed the ceremony, keep an open door to the couple following their marriage. Many will experience difficulty in the months ahead, and your availability will be extremely valuable. I would also suggest that you have an automatic six-month or first-year check-up. A counseling appointment that has been agreed upon in the premarital sessions would be appropriate. This gives you the opportunity to address their lives in a manner that they might not otherwise be very open to. The point is that it is certainly beneficial to keep on ministering to the couple beyond the wedding ceremony.

**K. Performing funeral services**

**1) Ministering to the terminally ill**

This is a difficult but very necessary part of pastoral ministry. You will be confronted with those who are diagnosed as being terminally ill. You must minister to them throughout the worsening stages of their illness, and you must minister to the family as they learn to deal with the reality of a loved one dying. Be prepared for this in advance. Have some resources available that will assist you. Prepare these people for the reality of their own death. I think it is best to be realistic and honest, rather than always trying to avoid the issue, pretending that everything is fine. Everything is not fine, and we must bring Godly counsel to the situation.

**2) Dealing with the grief in “sudden death”**

These are also difficult situations which will tax the pastor’s ministerial capacities. They can include such deaths as unexpected heart attacks in people of all ages; another frequent type is from automobile accidents, affecting people of all ages; another very

difficult type case is infant death due to accidents, or crib death. When death comes sudden and unexpectedly, the surviving family members are devastated and will look to the pastor for comfort and guidance. These tragic events also provoke questions such as “why did God allow this to happen?” The pastor must be prepared to give Biblical counsel. So there is the funeral task for the pastor in these events, but there is also the need for long-term ministry to family and friends.

### **3) Performing the actual funeral service**

The pastor should have several contacts with funeral home directors. Especially in the case of sudden death, the families are at a loss as to where to turn. This is where the pastor can provide practical guidance, directing these vulnerable people toward funeral homes that can be trusted. It is also best to have several funeral type sermons already somewhat prepared, for there will not be much time once a death has occurred. As for the actual service itself, there are generally two stages, both of which are usually conducted by the pastor.

- \* the first is the chapel service. This is usually conducted with special music; personal testimony related to the departed, or the common eulogy; then there is the sermon delivered by the pastor. The entire service should be conducted in a manner that is suited to the wishes of the immediate family. That would include the basic content and theme of the preaching. The service may or may not be closed with a viewing of the body. This is determined by the family. There is a proper procedure as the casket is removed, placed in the automobile, and taken to the graveside. The pastor should check with the funeral officials beforehand to inquire of their desired procedure.

- \* the second is the graveside service. This is the final committal of the body back to the earth. It is usually more difficult for those in attendance than the chapel service. The reality of final loss and burial brings forth much grief. The pastor will lead the procession to the graveside and, when all have gathered, will offer the appropriate final remarks. The family is then usually allowed to say their final farewells, and the service comes to a close. Always allow the people to express their grief as they desire. Be there to calm, comfort and encourage, and offer your continued services after the funeral service is over.

Let me repeat that these are great times to minister the gospel. You should do so with great sensitivity, but don't neglect the opportunity. It is a time when people are confronted with the reality of death and they are quite sober minded and open to hearing truth.

## 9. The Glory of the Ministry

### A. Introduction

“The standard of preaching in the modern world is deplorable. There are few great preachers. Many clergy do not seem to believe in it any more as a powerful way in which to proclaim the gospel and change the life. This is the age of sermonette; and sermonettes make Christianettes. Much of the current uncertainty about the gospel and the mission of the Church must be due to a generation of preachers which has lost confidence in the Word of God, and no longer takes the trouble to study it in depth and to proclaim it without fear or favour.”

“Preaching is indispensable to Christianity. Without preaching a necessary part of its authenticity has been lost. For Christianity is, in its very essence, a religion of the Word of God . . . We must speak what He has spoken. Hence the paramount obligation to preach.”

(both quotes from Between Two Worlds, by John Stott. Pp. 7 & 15 respectively)

THUS I WANT TO DEEPLY IMPRESS UPON YOUR HEART AGAIN THE PASTORAL EMPHASIS AS I SEE IT -- PREACH THE WORD! AND THE GLORY OF THE MINISTRY IS SURELY RELATED FIRST AND FOREMOST TO THIS SUPREME DIVINE TASK GIVEN TO US BY GOD!

### B. The ministerial succession

I want to take you through a brief history of those who were called to the ministry, and responded to the call in faith and obedience. For the modern minister of the gospel stands in this incredible line of succession!

#### 1) From Noah (2 Peter 2:5)

This is the first mentioned preacher of righteousness. He stood on the gap for God, all alone, and in a difficult time! He had the very difficult task of warning of impending judgment, but was faithful to it!

#### 2) From the Old Testament prophets

“And the LORD God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place” (2 Chronicles 36:15).

This, and other passages like it, picture God as rising up early and calling out to His people, crying out to Israel. But He did His work through these men that He had called to preach His word. It was a difficult task to represent God (v. 16 in the above passage says that Israel would not listen to them), and they usually paid the price, but they were faithful to their high calling!



**3) From the ministry of Jesus (Mark 1:14-15; 38-39)**

Jesus came forth as the Father's great representative. He claimed that the anointing of the Spirit was upon Him, that He might preach the gospel to the captives (see Luke 4:16-30). It is also important to note that the essence of His preaching message was a call to repentance and a return to true spiritual life and vitality!

**4) From the New Testament apostles (Acts 6:2; 2 Tim. 4:1-2)**

The New Testament apostles caught the vision, and they realized the importance of the preaching aspect of their ministry. They seemed to sense the urgency of the hour and they sought every opportunity to preach the word and to minister to others.

**5) From the church fathers**

The preaching ministry of Chrysostom would be an outstanding example from this era. His preaching ministry was characterized by systematic Bible exposition; by being simple and straight-forward (literal exegesis); by realistic application; and by a fearlessness in his renunciation of all unrighteousness (he was even exiled as a result)!

**6) From the church reformers**

The reformers brought back the importance of the Bible (sola Scriptura) and the need for sound expository and systematic Bible teaching. The writings of these great saints reveal their enthusiasm for God and their love of ministry to God's people. Calvin declared in his Institutes of the Christian Religion that the first and major work of a true church is faithful preaching of the Word!

**7) From the Puritans and revivalists**

Note the major thrust of the ministries of the Puritans such as Richard Baxter, Thomas Goodwin, Richard Sibbes, John Owen, Stephen Charnock, and all the others. Their emphasis was the word of God, and the proper preaching and teaching of that word to God's people. They sought to excel as effective preachers.

In addition, note the emphasis of the revivalists of this era like Jonathan Edwards, George Whitefield and the Wesleys. All of them emphasized the word of God and the faithful proclamation of it!

**8) From the greats of the 19<sup>th</sup> and 20<sup>th</sup> centuries**

Note how God used faithful ministers like Charles Spurgeon, J.C. Ryle, G. Campbell Morgan, A.W. Tozer, Martyn Lloyd-Jones, Chuck Smith and many others. These ministries are all characterized by an emphasis upon the word of God and a return to pure and simple Bible exposition.

**C) The glorious work of the ministry**

This is the tradition that you stand in if you are faithful to your call to ministry! These are the relatively few that have been chosen to be God's representatives. What a tremendous privilege! What great company we stand in! We are specially called to be the Lord's co-laborers in the work He wants to accomplish in both the world and the church. We have the great privilege of observing the glory of God as He ministers through us by His Spirit! What a delight! And what a glorious thrill! So I exhort you to take your calling seriously, and to never forget that it is the greatest privilege and opportunity that can be afforded a human being!